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A  
S E R M O N

ON THE

EVIDENCE OF THE FUTURE PUBLICATION  
OF THE GOSPEL TO ALL NATIONS.

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THE EVIDENCE OF THE FUTURE PUBLICA-  
TION OF THE GOSPEL TO ALL NATIONS:

A  
S E R M O N,

PREACHED BEFORE THE  
SOCIETY IN SCOTLAND

FOR  
PROPAGATING CHRISTIAN KNOWLEDGE,

At their Annual Meeting,

EDINBURGH, Friday June 9. 1780,

And published at their Desire.

By JAMES BLINSHALL, D.D.

One of the Ministers of Dundee.

EDINBURGH:

Printed by BALFOUR & SMELLIE.

Sold by WILLIAM GRAY.

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THE EVIDENCE OF THE FUTURE PUBLICATION OF THE GOSPEL TO ALL NATIONS

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PREACHED BEFORE THE

SOCIETY OF OTTAWA



FOR

PROPAGATING CHRISTIAN KNOWLEDGE

At the Annual Meeting

Edinburgh, Friday June 9. 1780.

And published at the Office

BY JAMES BISHOP, D.D.

Of the Ministry of Justice

EDINBURGH

Printed by HARRISON & SONS

and by WILLIAM GRAY

W. G. G. G.

TO  
THE RIGHT HONOURABLE  
THOMAS EARL OF KINNOULL,  
PRESIDENT OF THE GENERAL COURT,

THE RIGHT HONOURABLE  
DAVID EARL OF LEVEN AND MELVILL,  
PRESIDENT OF THE COMMITTEE OF DIRECTORS,

THE  
CORRESPONDENT BOARD IN LONDON,

AND THE OTHER  
MEMBERS AND BENEFACTORS

OF THE  
SOCIETY IN SCOTLAND  
FOR  
PROPAGATING CHRISTIAN KNOWLEDGE,

THIS SERMON  
IS MOST RESPECTFULLY INSCRIBED

BY  
THE AUTHOR.



TO

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THOMAS EARL OF KINNOULL

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*Edinburgh, June 9. 1780.*

AT a General Meeting of the Society in  
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RESOLVED,

That the Thanks of this Society be given to  
the Reverend James Blinshall, D.D. one of the  
Ministers of Dundee, for his excellent Sermon  
preached this Day before them ; and that he be  
desired to permit the same to be printed, for the  
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THE EVIDENCE OF THE FUTURE PUBLICATION OF THE GOSPEL TO ALL NATIONS.

A

S E R M O N, &c.

MATTHEW XXIV. 14.

*And this Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations; and then shall the End come.*

INSTRUCTIVE and delightful as it is to the intelligent and properly disposed mind, to trace the origin, progress, and maturity of civil society, as described in the annals of man, it must be unspeakably more so, to trace the constitutions of grace, as described in the oracles of God. All those worldly empires and states that once were, and now are no more, have left little or nothing more behind them, than the monuments of their own imperfect, transient, and temporary natures; of the tremendous and innumerable evils wherewith they had often-

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verwhelmed the children of men ; of the little that they could often do to promote man's happiness, even in this world, and of their total inability, without the aids of religion, to secure his infinitely more important, his eternal interests. These being the essential characters of every possible form of human governments, all present, all future ones must unavoidably partake of them, as well as those that are past. But, directly opposite to these are the characters of the kingdom of God, and of his Son, displayed by themselves, and their inspired ministers, in the Jewish and Christian records. This kingdom was planned in the councils of heaven. Its object is happiness and salvation ; its principle, divine goodness and mercy ; its administrators, divine wisdom and power ; and its measure, eternity. This genuine theocracy has, it is true, often changed its aspects, appearing to the human eye at some times feeble, obscure, and nearly annihilated ; at other times, powerful, splendid, and triumphant. Like the sun, however, it has only acquired, it can only acquire more respectable after-lustre from the fleeting clouds that occasionally darken it ; for, like him, too, it is the work of God, and, without his aid or permission, nothing can either alter, or stop, or retard its appointed course. ' And this gospel of the kingdom shall be ' preached in all the world, for a witness unto ' all nations ; and then shall the end come.'

Nothing



Nothing being more agreeable to the observation and feelings of the contemplative, as well as of the devout mind, than to consider and describe the Supreme Being, as the universal ruler, lawgiver, and judge; the creation as his domain, and all its inhabitants, but especially its rational ones, as his subjects; it is no wonder that this should be the common language, even of Pagan antiquity; or that, being at once just and sublime, it should so frequently receive the sanction of revelation. This mode of expression is beautifully descriptive of the plans of Providence and redemption, is particularly adapted to the Jewish oeconomy, during which God was represented, with peculiar propriety, as sitting 'King on his holy hill of Zion,' and receives its most exalted application from the gospel institution; which, no less properly, often styles itself, and the state of its future rewards, 'the kingdom of God, of Christ, and 'and of heaven.' By 'this gospel of the kingdom,' are beautifully held forth the whole views, doctrines, and laws of that astonishing design, which 'brings good tidings of great joy;' offers of peace and salvation to guilty, and otherwise perishing sinners; and 'which shall be 'preached,' at least, if not also received and established, 'in all the' inhabited 'world, for a 'witness unto all nations,' as a new, as the last dispensation of Heaven, added to reason, to conscience, and the Jewish oeconomy, in order to display



display the divine character and government in the most perfect manner ; and to instruct, reform, and save mankind, if properly received ; or to leave them wretched and inexcusable, if finally rejected by them ; ‘ and then shall the ‘ end come.’ Our Lord’s declaration in the following thirtieth and fourth verse, ‘ Verily, I say ‘ unto you, this generation shall not pass away ‘ till all these things be fulfilled,’ is the best commentary on this expression ; affords a striking instance of that double view of prophecy, which is its brightest evidence and perfection, and which occurs so frequently in Holy Scripture ; and limits the primary sense to that miraculous progress, which ‘ this gospel of the ‘ kingdom’ actually made in the nations of the then known world, before ‘ the end’ of the Jewish state, the destruction of its capital, and the dispersion of its subjects. Yet this prophecy must, agreeably to the whole prophetic system of inspiration, necessarily include also, as its second, but grandest object, that still more miraculous, because more extended, and even universal progress, which ‘ this gospel’ shall make before ‘ the end’ of the world ; whereof the dreadful fate of the city of Jerusalem, and the Jewish people is, with awful solemnity, held up as the capital type, by our Lord, in the chapter whence the text is taken, and in all the parallel passages of the other Evangelists. This universality of the Messiah’s kingdom, which must  
precede,

precede, though seemingly for no very long time, the final consummation of this world, is 'the mystery which hath been hid from ages and generations, but is now made manifest to the saints \*;' which the Gentiles dreaded; which the Jews misunderstood; which the whole apostles of our Lord themselves were too 'slow of heart to believe' before his resurrection; and, without the knowledge and faith whereof, we cannot obtain proper conceptions of the gospel dispensation, or even of the chief designs of our assembling together at present; the offering up of our devout prayers to almighty God, and the bestowing of our liberal charity, for the advancement of this kingdom to universal empire and glory.

While I endeavour, through Divine assistance, as shortly as I can, to represent the evidence of the future successful publication of the gospel to all nations, and to lead your minds to a suitable improvement of it, I humbly hope, that the very important prophecy of the text shall receive some edifying illustration and proof, that the pious and patriotic intentions of this solemn anniversary, and of the commission wherewith I am honoured, shall be, in some measure answered; and that my appearance, in the very interesting cause which I now plead, shall not be entirely fruitless.

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I. The future successful publication of the gospel to all nations, is the plain and uniform doctrine of scriptural prophecy. The auguries of both antient and modern times, and the spirit of divination, which some have thought to be, in a certain degree, natural to the human mind, are but the deceitful arts of interested superstition and imposture, or the wild illusions of erring fancy. Even the presages of those men who are most sagacious and experienced in tracing the connection between natural, political, and moral causes, and their distant effects, often fail, and are, at best, but conjecture and uncertainty. At the thirtieth and sixth verse of the chapter where the text lies, we are assured by the Son of God himself, 'that of that day 'and hour,' in which the very momentous prophecies of it shall be fulfilled, 'knoweth no 'man, no not the angels of heaven, but his 'Father only.' To see into futurity, especially when very distant, and to foretell its events with certainty, especially when in themselves highly improbable, and, therefore, not to be descried through the natural connection of causes and effects, is the peculiar prerogative of Omniscience. Without the immediate and miraculous operation of an all-knowing and all-perfect mind, there can be no genuine prophecy; and, whenever genuine prophecy appears, the evidence of Divine and miraculous interposition is equally clear; which, like many other facts, evinces at once



once the truth and heavenly origin of both natural and revealed religion, with their mutual dependencies, connections, and influences. The prophecies of supernatural revelation being to mankind, at least, the only infallible means of becoming acquainted with future events, to pretend to be wise 'above what' is plainly 'written,' in respect of either the objects, the extent, or the degree of our researches into futurity, is the most foolish presumption that can be imagined; is to assume the character, not of an interpreter, but of a prophet, and has seldom, if ever, been attempted by uninspired men, without their having suffered the just chastisements of painful disappointment and ridicule. A danger that has frequently been, that is likely always to be so fatal, shall be carefully avoided on the present occasion. It is not with any view to add strength to the native evidence of inspired prophecy, but in order to obviate the fallacious arts of scepticism and infidelity, that I enter into the unmeasurable field of collateral facts and reasonings; a step that will, it is hoped, be the more readily approved, that it is the effect, not of voluntary choice, but of painful necessity.

When evidence is scattered all around us in the richest profusion, it can be very easily produced; but, to cull and abridge with true propriety and taste, is, in such a case, a most difficult undertaking. From the very rich prophetic

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tical treasures of Holy Scripture, that announce the future, successful publication of the gospel to all nations, a few, a very few of their plainest contents must be selected to speak for the whole, and must suffice at present, the limits of this discourse permitting no more. If we would follow the order in which the scriptural prophecies were published, and give our researches all the advantages of regular connection and progress, we must pay our first attention to the Old Testament. It was repeatedly promised to Abraham, by express messages and revelations from Heaven, ‘in thy seed shall all the nations of the earth be blessed.’ ‘In thee, and thy seed, shall all the families of the earth be blessed \*’. Is it, therefore, very properly asked, Who is meant by this promised seed, or offspring of Abraham, that was to confer happiness so great, and so extensive? The answer is at hand. ‘The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be †.’ By Shiloh, all Christian, and even the most approved Jewish expositors, understand the Messiah, in whom this very remarkable and important prediction was literally accomplished. Hear David, the royal prophet of Israel: ‘I will declare the decree; the Lord hath said unto me, thou art my

\* Gen. xxii. 18. xxvi. 4.

† xlix. 10.



‘ my Son, this day have I begotten thee. Ask  
 ‘ of me, and I shall give thee the heathen for  
 ‘ an inheritance, and the uttermost parts of the  
 ‘ earth for thy possession \*.’ ‘ He shall have do-  
 ‘ minion also from sea to sea, and from the ri-  
 ‘ ver to the ends of the earth. They that dwell  
 ‘ in the wilderness shall bow before him; and  
 ‘ his enemies shall lick the dust. The Kings of  
 ‘ Tarshish and the Isles shall bring presents;  
 ‘ the Kings of Sheba and Seba shall offer gifts.  
 ‘ Yea, all Kings shall fall down before him; all  
 ‘ nations shall serve him †.’ Plain, bright, and  
 wholly inapplicable as these prophecies are to  
 any character and institution but those of the  
 Son of God, and his gospel, the language of all  
 the later prophets of the Old Testament is, if  
 possible, still more so : ‘ And it shall come to  
 ‘ pass in the last days, that the mountain of the  
 ‘ Lord’s house shall be established in the top of  
 ‘ the mountains, and shall be exalted above the  
 ‘ hills; and all nations shall flow into it,’ are  
 the precise words of both Isaiah and Micah ‡.  
 The prophecies of Jeremiah, Daniel, Zachariah,  
 and Malachi, shall close this branch of the evi-  
 dence, as they do the sacred records of the Jews.  
 ‘ And the idols shall he utterly abolish ||.’ ‘ The  
 ‘ gods that have not made the Heavens and the  
 ‘ Earth, even they shall perish from the earth,  
 B ‘ and

\* Ps. ii. 7. 8.  
 Micah, iv. i. 3.

† Ps. lxxii. 8. 11.  
 || Is. ii. 18.

‡ Is. ii. 2. 4.



‘ and from under these heavens\*.’ ‘ One like the  
 ‘ Son of Man,’ the appellation that our Lord  
 most generally assumes to himself, ‘ came with  
 ‘ the clouds of heaven; and there was given  
 ‘ him dominion, and glory, and a kingdom,  
 ‘ that all people, nations, and languages, should  
 ‘ serve him: His dominion is an everlasting do-  
 ‘ minion, and his kingdom is that which shall  
 ‘ not be destroyed †.’ ‘ For, from the rising of  
 ‘ the sun, even unto the going down of the  
 ‘ same, my name shall be great among the  
 ‘ Gentiles; and in every place incense shall be  
 ‘ offered unto my name, and a pure offering;  
 ‘ for my name shall be great among the hea-  
 ‘ thens, saith the Lord of hosts ‡.’

If it is possible to add any thing to an evidence  
 so clear, harmonious, and uncontrovertible, it is  
 found in the prophetic writings of the New  
 Testament. ‘ The Angel of the Lord’ that was  
 sent from heaven to proclaim the birth of the  
 Redeemer of men, assures the shepherds, in the  
 plains of Bethlehem, that he brought ‘ good  
 ‘ tidings of great joy, which shall be to all  
 ‘ people ||.’ In all the raptures of holy and in-  
 spired ecstasy, the good and devout ‘ Simeon  
 ‘ took the infant Jesus up in his arms, and bles-  
 ‘ sed God,’ in plain allusion to the prophet  
 Isaiah §, ‘ That he had prepared such salvation  
 ‘ before the face of all people; a light to lighten  
 ‘ the

\* Jerem. x. 11.  
 Mal. i. 11.

† Dan. vii. 13. 14.  
 || Luke, ii. 9. 10.

‡ Zech. xiv. 9.  
 § Is. xlix. 6.

‘the Gentiles, and the glory of his people Israel \*’. It is the express prediction of our Lord himself, that, soon after his death, the Jews should ‘be led away captive into all nations; and Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled †.’ The great Apostle of the heathen world informs us, that ‘blindness, in part, has happened to Israel, until the fulness of the Gentiles be come in ‡.’ The rapid, irresistible, and universal publication of the gospel, is sublimely represented in the book of Revelation, by an ‘Angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people §.’ Hear the literal accomplishment of this whole body of prophecy from the same infallible teacher: ‘And there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever ¶.’ Let the final success of the whole plan of the gospel, as sung by the eternally blessed examples of it, conclude this part of the proof: ‘They sung a new song, saying, Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation \*\*.’

Without

\* Luke, ii. 25.—32.

† xxi. 24.

‡ Rom. ii. 25.

§ Rev. xiv. 6.

¶ Rev. xi. 15.

●\* Rev. v. 9.



Without attempting to fix the precise time, manner, and effects of the general conversion of Jews to Christianity, let it suffice to observe, that the reasonings of those antient and modern expositors, who deny that any of the prophecies relating to that people point out their future restoration to the land of Palestine, are far from being conclusive, and from giving that clearness, consistency, and harmony to the prophecies, that they receive from the contrary opinion ; which is much countenanced also by their continued dispersion, and by their having been unable to acquire, for nearly eighteen hundred years, any fixed property or habitation ; circumstances clearly demonstrative of all the Jewish prophecies, and of the natural ease and probability, wherewith the Jews may be restored to the seats of their forefathers.

The future general success of the gospel among the posterity of the twelve tribes of Israel, has, with the best reason imaginable, been universally acknowledged by Christians to be the doctrine of both the Jewish and Christian prophets. Let the prophets of the Jews speak for themselves : ‘ And it shall come to pass in that  
‘ day, that the Lord shall set his hand again the  
‘ second time, to recover the remnant of his  
‘ people which shall be left ; from Assyria, and  
‘ from Egypt, and from Pathros, and from  
‘ Cush, and from Elam, and from Shinar, and  
‘ from



' from Hamah, and from the islands of the sea :  
 ' And he shall set up an ensign for the nations,  
 ' and shall assemble the outcasts of Israel, and  
 ' gather together the dispersed of Judah from  
 ' the four corners of the earth \*.' ' Thus saith  
 ' the Lord God, behold I will take the children  
 ' of Israel from among the heathen, whither  
 ' they be gone, and will gather them on every  
 ' side, and bring them into their own land ; and  
 ' will make them one nation in the land, upon  
 ' the mountains of Israel—and David, my ser-  
 ' vant, shall be King over them—and they shall  
 ' dwell in the land that I have given unto Ja-  
 ' cob, my servant, wherein your fathers have  
 ' dwelt ; and they shall dwell therein, even  
 ' they, and their children, and their children's  
 ' children, for ever ; and my servant David shall  
 ' be their Prince for ever †. Then shall they  
 ' know that I am the Lord their God, which  
 ' caused them to be led into captivity among the  
 ' heathen ; but I have gathered them into their  
 ' own land, and have left none of them any  
 ' more there. Neither will I hide my face any  
 ' more from them ; for I have poured out my  
 ' spirit upon the house of Israel, saith the Lord ‡.  
 ' And I will bring again the captivity of my  
 ' people Israel—and I will plant them upon  
 ' their land, and they shall no more be pulled  
 ' out of their land, saith the Lord thy God ||.'

The

\* Is. xi. 11. 12.

† Ezek. xxxvii. 21.—end.

‡ xxxix. 28. 29. Luke, i. 31.—33.

|| Amos, ix. 14. 15.

The chief predictions of the Christian prophets, concerning the general call and conversion of the Jews to Christianity, have already passed under review, while we were considering those that relate to the universality of Christianity itself. By that means, and by that means alone, so far as we can now see, can Jesus Christ ever be 'the glory of his people Israel;' Since 'Jerusalem shall be trodden down of the Gentiles, only until the time of the Gentiles shall be fulfilled,' the present banishment and dispersion of the Jewish nation are to have an end, and their restoration and conversion are to take place after the Gentiles shall have generally received the gospel; since there is to be a 'fulness of the Jews\*,' as well as 'of the Gentiles;' since 'blindness, in part, has happened to Israel, until the fulness of the Gentiles shall be come in;' and since 'this veil shall be done away in Christ†,' the universal publication of the gospel to Gentile and Jew, to all nations, is foretold by prophets inspired by God, and must take place with great and general success. By pledging itself, and all the other divine perfections, for the exact fulfilment of these prophecies, infallible truth gives demonstrative certainty to the future universal publication of the gospel; and to believe, or even but suspect the contrary, is, with the greatest absurdity,

\* Rom. xi. 12.

† 2 Cor. iii. 3.—16.



absurdity, to believe or suspect that infallible truth is fallible. It is true, that such of these predictions as preceded the return of the Jews from the Babylonish captivity, may have had their first and confined fulfilment in that great deliverance, and that some, of later times, may have had an accomplishment of the same kind in the great success that attended the gospel immediately after the crucifixion of its divine author, or that has attended it since that time; but it is no less true, that it is only from the meaning now assigned, that this whole system of prophecy seems capable of receiving its second and complete accomplishment, every other construction being evidently incompatible with its dates, its language, or its harmony. Wide as is the domain, and numerous as are the votaries of the wild and licentious impostor Mahomet, it is neither designed nor necessary to give them a distinct consideration at present; for Mahometanism being little or nothing else than a motely mixture of Heathenism, Judaism, and Christianity, not only falls under the same conclusions with the two former of these, but really publishes, to a certain degree, the gospel with itself, particularly in acknowledging both Moses and Christ to be also prophets sent from God, though of a rank much inferior to that of its own author.

II. All these prophetic declarations of the successful preaching of the gospel, to a whole inhabited



inhabited world, receive great illustration from its spirit, form, and origin. Any religious, as well as any other institution, may, agreeably to the views and powers of its author, be formed, either for more limited or more extensive influence; and our reasonings concerning it must take their direction accordingly, if we wish them to be either distinct or just. Confined, as to its special blessings, to Abraham and his descendants; as to its domain, to the small country of Judea; and as to its sacrifices, which formed so great and essential a part of it, to its capital Jerusalem; the Jewish dispensation was naturally incapable of ever being the religion of all mankind, or even of any considerable part of them, without being first moulded into a genius and form so exceedingly opposite, as no longer to deserve the same name. All its male votaries, who were able, being obliged to appear at Jerusalem thrice in every year, and its types, ceremonies, and laws, expressly forbidding its professors, under the most dreadful penalties, to imitate the polytheism, idolatry, and other corruptions of the Gentile nations, or even to form any connections with them, lest, as often happened, they should be seduced into their superstition and licentiousness, the Mosaic economy was not only incapable, but abhorrent of universal or even of extensive empire; yet these very institutions, which were its peculiar excellence and glory, have infidels of all ages injuriously branded with the oppro-

opprobrious names of unsocial and intolerant ; contemning, at once, the obligations and interests of natural as well as of revealed religion. Local and temporary, however, as the Jewish dispensation was, it incessantly pointed out, in its typical, ceremonial, and prophetical language, a future religious one, of a most extensive and durable nature, every character whereof Christianity alone possesses in the fullest perfection and glory ; and such, therefore, is the intimate connection of these two only modes of revelation, that they must either be both true and Divine, or both false and forged ; and that the modern votaries of Judaism falsify the very religion that they profess ; while, by not being Christians, they demonstrate, what they will not acknowledge, that they are not Jews.

Every view that we can take of the gospel dispensation irrefragably proves it formed for universal propagation and empire. It contains not one doctrine, law, or rite, but what is equally adapted to direct the faith and practice of every country, nation, family, and individual of mankind. It is truly a most perfect, and, the Jewish revelation excepted, the only tolerable representation of natural religion and morality, that has ever appeared in the world. It is, at the same time, completely accommodated to the state, observations, and feelings of man, as naturally ignorant of God, religion, and virtue ; as naturally ignorant of the true nature and



means of happiness, and as guilty, depraved, and miserable. It contains all that is valuable of the most improved philosophy of Greece and Rome, and unspeakably more than unaided reason could have either discovered or conjectured, particularly with regard to the method of man's redemption, by the propitiatory sacrifice and prevalent mediation of the Son of God, and the means thereby afforded for obtaining Divine pardon, love, aids, and a glorious immortality ; supporting and enforcing the whole by the most incontestible evidences of Divine origin and authority that numerous, authenticated, and unexceptionable miracles can bestow. It is highly probable that the philosophers of the West, as well as of the East, were greatly indebted to tradition, originally derived from revelation, through Assyria, Egypt, and Palestine, for the most important lessons that they taught in religion and morals. It is certain that all modern systems of natural religion and morality owe both their comparative and their real excellence to revelation ; though the infidel, both of earlier and later times, with equal modesty, uprightness, and truth, after forming his system from its spoils, sagely declares it unnecessary and fabulous. Neither the disciples of the religion of nature, nor those of the religion of Moses, can reject the gospel of Christ, when fairly proposed to them, without the most evident absurdity ; without having first done violence



lence to their own professed principles, through some criminal degree of passion, or of prejudice, or of carelessness of inquiry, or through some unfortunate weakness of understanding ; for the gospel of Christ alone contains all that their own profession, properly followed, could lead them to wish for. ‘ Jesus saith unto them, I ‘ am the way, the truth, and the life ; no man ‘ cometh to the Father but by me \*.’ ‘ No man ‘ knoweth who the Son is but the Father, and ‘ who the Father is but the Son, and he to ‘ whom the Son will reveal him †.’ ‘ There is ‘ one that accuseth you, even Moses, in whom ‘ ye trust. For, had ye believed Moses, ye ‘ would have believed me, for he wrote of me. ‘ But, if ye believed not his writings, how shall ‘ ye believe my words ‡ ?’

The spirit and form, which thus perfectly fit the gospel for becoming the religion both of heathens and of Jews, that is, of the whole world, receive the clearest illustration and evidence from the repeated commands of its Divine Author himself to his Apostles, after his resurrection. The gospel is to be perpetuated to the end of the world, as well as to be universal ; its progress towards universality marking all along the proportional progress of time towards its final conclusion. ‘ Go ye unto all the world, ‘ and preach the gospel unto every creature §.’

‘ Go

\* John, xiv. 16.    † Luke x. 22.    ‡ John v. 45.—47.  
§ Mark xvi. 15.

‘ Go ye, therefore, and teach all nations, bapti-  
 ‘ zing them in the name of the Father, and of  
 ‘ the Son, and of the Holy Ghost ; teaching  
 ‘ them to observe all things whatsoever I have  
 ‘ commanded you. And lo I am with you al-  
 ‘ way unto the end of the world †.’ Agreeably  
 to this plain universality of commission, does  
 the Apostle Paul declare : ‘ We have received  
 ‘ grace and apostleship for obedience to the faith  
 ‘ among all nations †.’ There can as little be  
 any thing superfluous, as any thing deficient,  
 either in the plans or in the executions of infi-  
 nite perfection, whereof the gospel is certainly  
 the most astonishingly grand and important that  
 we know ; for such a circumstance would im-  
 ply a proportional want of wisdom, or of power,  
 or of both ; would imply this most palpable  
 contradiction and absurdity, that infinite perfec-  
 tion is imperfect.

It is equally irreligious and absurd to main-  
 tain, or even to insinuate, as infidelity so com-  
 monly does, ‘ That, if Christianity were so ne-  
 ‘ cessary, so perfect and divine a system, as its  
 ‘ votaries assert, it would have been published  
 ‘ in the first moment of man’s necessity, would  
 ‘ have been revealed to every individual of the  
 ‘ human race, and universally known in every  
 ‘ place, and in every period of time.’ Man, the  
 creature and dependent of God, and of very  
 limited

\* Matthew xxviii. 19. 20.

† Rom. i. 5.



limited powers and views, can neither have a right to talk in this manner, nor capacities sufficient for determining, with any degree of certainty, in such unbounded inquiries. With equal reason might the Infidel deny, that this world, and particularly man, and we ourselves, are now governed, or were originally made by God, because this world is not eternal, and the situations of mankind in general, and of every individual of this audience in particular, are as different, in regard of the advantages and disadvantages of natural capacity, of the means of improvement, of health, of strength, and fortune, as in regard of shapes, of features, and of voices. Every atom of matter might as justly complain that it is not a man, and every man that he is not an angel, as any one can complain, that every man has not had it in his power to be a Christian. In rearing creation, and in the first promulgation of the gospel, miracles were necessarily employed; and afterwards both were left to be governed by an ordinary providence, by means of stated laws, and of other secondary causes. The gospel could not have acquired universality at once, but by an uninterrupted succession of miracles; a constitution that, with the greatest unreasonableness and inconsistency, the Infidel condemns, as often as it is adopted by the Supreme Ruler of the universe, and wishes to adopt, as often as the Supreme Ruler of the universe is pleased to prefer a different course of

of procedure. Like every other unmerited act of grace, the gospel might surely have been altogether refused, or may now be withheld, or withdrawn, if God, its sole Author, had thought, or should now think fit ; and that without even the smallest reason of being accused of injustice, severity, or partiality. Miracles having long ago ceased, Christians must be highly criminal, if we exert not our best endeavours to promote, by the Divine blessing, the most speedy and extensive spread of our own heavenly religion, both at home and abroad ; while it is equally our duty to leave the state and final disposal of the Heathen nations, to the all-perfect government of heaven and of earth, fully assured that He cannot possibly err ; that he must invariably do what is wisest and best : ‘ Shall ‘ not the Judge of all the earth do right \* ?’ ‘ The Lord is gracious, and full of compassion, ‘ slow to anger, and of great mercy. The Lord ‘ is good to all ; and his tender mercies are over ‘ all his other works †.’ ‘ Of a truth God is no ‘ respecter of persons ; but, in every nation, he ‘ that feareth him, and worketh righteousness, ‘ is accepted of him ‡.’ If the Infidel has happily acquired such just sentiments as these of the Divine character and administration, he must instantly abandon the objection under review ; and, if he has not learned these very first and essential

\* Genesis, xiii. 25. † Psalms, cxlv. 8. 9. ‡ Acts, x. 34. 35.



essential rudiments of all natural as well as of all revealed religion, he is utterly unqualified for passing sentence on the plan, either of grace or of nature ; he is utterly ignorant of the fundamental articles of the religion of nature itself, which he professes, and in the perfection whereof he so triumphantly glories.

III. The rapid, extended, and continued progress of the gospel, forms another branch of the evidence of its future successful publication to all nations. With the greatest propriety, and in beautiful allusion to the similar progress of nature and art, the kingdom of the Messiah, or of Christ, is represented in the writings of inspiration, as resembling, in its small beginnings, and sudden greatness, ‘ an handful of sown ‘ corn,’ that multiplied amazingly \* ; ‘ a small ‘ one’ that became ‘ a strong nation † ; a grain ‘ of mustard seed, which, though the least of ‘ all seeds, a man sowed in his garden, and it ‘ became a great tree ; and a little leaven, which ‘ leavened the whole mass ‡.’ In the kingdom of grace, as in that of nature, things commonly start not to perfection at once, but rise to it by gradual advances. The vegetable, the animal, and even reason too, have their respective stages of infancy, youth, and maturity. Light, to which the gospel so often and so beautifully compares itself, has its natural progress of

\* Ps. lxxii. 16.

† Is. lx. 22.

‡ Matth. xiii. 31. 33.

of dawn, clearness, and lustre ; and so also have all the arts and sciences, all the virtues of the Christian, and even Christianity itself. To trace but the very outlines of the rise, establishment, and progress of this divine institution, the cause of the most astonishing events and revolutions, and the director of all others relative to man, must, to the intelligent and pious mind, be always an improving and pleasant employment ; must, on the present occasion, be also a peculiarly proper one. Here, again, must a few short observations supply the contents of volumes, and difficult abridgement be preferred to easier diffuseness.

In exact accomplishment of all the predictions of the Jewish prophets, respecting this most interesting period of time, and agreeably to the general expectation, not only of the Jews, but also of the heathen nations, that were best acquainted with them, the Son of God assumed the nature of man, was born, and spent his younger years under the refined, enlightened, and then tranquil reign of the Roman Emperor Augustus. That the name of Christ was first known, that he passed his more advanced years, and was crucified under the reign of Tiberius, the immediate successor of Augustus, are also facts that admit of no doubt, being attested by the unanimous voices of heathens and Jews, as well as of Christians. For many obvious, and, it may be, for many more presently unseen, and



and unsearchable reasons, our Lord was 'not sent but to the lost sheep of the house of Israel \*.' The first commission that he gave to his twelve apostles †, was of the same limited nature; and the earliest promulgation of the gospel, thus confined to the small county of Judea and its inhabitants, could not acquire either extensive dominion, or numerous proselytes; yet, between the birth and crucifixion of its divine author, it was attended with considerable success.

It was by the heavenly choir who first sung the recent birth of Christ, gave the name 'of good tidings,' or gospel, to Christianity, and preached it, that the shepherds of Bethlehem's plains were persuaded to become its first converts. Good old Simeon and Anna ‡ commemorated Christ's circumcision, foretold the then future extent and glories of his empire, and became his next votaries. Conducted by the 'light of his star,' and, it is probable, by the still brighter light of a particular revelation, 'there came wise men from the east to Jerusalem, who went down to Bethlehem, worshipped him, and presented unto him rich gifts ||,' as evidences of their own faith and submission, and as very expressive pledges, however little understood by themselves, of the 'incense that all nations were to offer on his altar;' of the

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fulfilment

\* Matth. xv. 24.

† x. 5. 6.

‡ Luke ii. 1—38.

|| Matth. ii. 1—12.

fulfilment of the prophecies, and future universality of his kingdom. Even so early as 'twelve years of age,' Christ opened his school in the temple of Jerusalem, and gave the first sample of that divine wisdom, condescension, and authority, which he afterwards so frequently exhibited there, 'sitting in the midst of the 'doctors,' and astonishing every one present with his 'questions, answers, and understanding\*.' About his thirtieth year, he took farewell for ever of the retirements of private life, and was baptized by John Baptist, his predicted forerunner, inspired witness, and sincere convert; his heavenly Father, in the mean time, proclaiming, both by visible appearances and an audible voice, his perfect complacency in him as his son, and, consequently, his fullest approbation of him as the saviour†. The seal of God being thus publicly appended to our Lord's mission and ministry, he, well knowing that he was soon to leave earth and return to heaven, openly assumed the character of the Messiah, entered upon the execution of its arduous duties, and chose first twelve, and, soon after that, seventy ‡ poor, illiterate, obscure Jews, to be his apostles and disciples, to assist in publishing the gospel, during his life, and, after his death, to be his delegates to the world. As to represent particulars here in detail, would be to rehearse

\* Luke ii. 46. 47. † Matth. iii. 7—11. ‡ Luke x. 1—9.



hearse the four gospels, I shall only observe, in general, that there is no fact that the sacred historians treat more frequently, or more fully, than the publication of the gospel, and the performance of numbers of different miracles by our Lord and his apostles and seventy disciples, in all the districts, cities, and villages of Judea\*. Few, ah! very few as were the converts of our Lord's personal ministry, his hearers and attendants are frequently described as forming very numerous assemblies and multitudes from every part of Judea, and from different neighbouring countries and cities of the Gentiles. The two rulers of the synagogue, Nicodemus and Jairus, the woman of Canaan, the woman of Samaria, Zaccheus, the Centurion who had his favourite servant cured, the many Jews who believed on him in consequence of his raising Lazarus from the dead†, and other instances recorded in the four gospels, clearly prove that the personal ministry of our Lord was considerably successful, both among the natives and among the foreigners of Judea. His spending the greater part of the short term of his public ministrations in Galilee, which bordered on the Gentile countries, and his preaching once in Samaria ‡, with some apparent effect, mark the utmost extent of his labours and success while on earth,

\* Matth. iv. 23.—25. ix. 35.—38. Mark iii. 7. 8.

† John xii. 11.

‡ John iv. 5.—30.

earth, and seem to bid us expect the speedy approaches of the more extended labours and success of his apostles.

From thus reviewing the dawn and infancy of the gospel, we naturally proceed to review the brightness and youthful vigour that it acquired in the apostolic and succeeding ages. 'And I, if I be lifted from the earth, will draw all men unto me—signifying what manner of death he should die \*,' is the plain prediction of our Lord himself. It is not, therefore, from the period of his birth, but from that of his resurrection, ascension, and enthronement in heaven, that both the prophecies of the Old Testament, and the declarations of the New one, command us to begin our reckoning of the commencement, strictly speaking, of what they contain concerning the universality of Christ's kingdom on earth. 'For out of Zion shall go forth the law, and the word of the Lord out of Jerusalem; and he shall judge among the nations †.' 'Thus it is written, and thus it behoved Christ to suffer, and arise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And you are witnesses of these things. And behold I send the promise of my father upon

\* John, xii. 32. 33.

† Isaiah, ii. 3. 4.



‘ upon you ; but tarry ye in the city of Jerusa-  
 ‘ lem, until ye be endued with power from on  
 ‘ high\*.’ How literally, how miraculously were  
 these prophecies, and this promise fulfilled to  
 the † apostles and disciples in Jerusalem on the  
 day of Pentecost ; which was thus the distin-  
 guished day of the first general promulgation of  
 the gospel, as it had been of the promulgation of  
 the law, many ages before ? On the great anniver-  
 sary of Pentecost, as on those of the passover and  
 of the tabernacles, every Hebrew male, able to  
 travel, was commanded by the law to appear in  
 person, in early ages, at the tabernacle, and in lat-  
 ter ages at the temple, with their appointed sacrific-  
 es and gifts. ‘ And there were dwelling at Jeru-  
 ‘ salem Jews, devout men, out of every nation un-  
 ‘ der heaven.’ Natives from most parts of the then  
 known world, of many distant countries, of many  
 languages and dialects, are enumerated, and set  
 forth as declaring, that ‘ we do hear them,’ the  
 apostles and disciples, ‘ speak, every man in our  
 ‘ own language and tongues, the wonderful  
 ‘ works of God.’ The fittest season is seized,  
 the fullest miraculous powers, especially of  
 speaking languages, so absolutely necessary for  
 the illiterate preachers of an universal religion,  
 and so clearly demonstrative of a divine mission,  
 are conferred on them ; and their success is, in  
 some measure, answerable. Before our Lord’s  
 ascension, ‘ the number of the disciples were a-  
 ‘ bout

† Luke, xxiv. 44.—48.

† Acts, ii.

‘bout an hundred and twenty \*.’ To this small number, the sermon of Peter, the great apostle of the Jews, on the day of Pentecost, added ‘about three thousand souls †.’ ‘The Lord added daily to the church such as should be saved ‡.’ By means of a second sermon of the apostle Peter, ‘many of them, which heard the word, believed. And the number of the men was about five thousand ||.’ ‘And the word of God encreased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith §.’ ‘Multitudes, both of men and women, were added to the church \*\*.’ ‘Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified and multiplied ††.’

This amazing and miraculous success of the gospel, during the period probably of about twelve years after our Lord’s ascension, in which the apostles and disciples had their chief residence in Jerusalem, was only to be exceeded by the incomparably wider extent and efficacy of their labours, after they entered on the execution of their second commission, and turned to the scattered tribes of Israel, and to the Pagan nations. We learn, not only from the inspired historian of the Acts of the apostles, and from

\* Acts, i. 15.

† Ib. ii. 41.

‡ Ib. 47.

|| Ib. iv. 4.

§ Ib. vi. 7.

\*\* Ib. v. 14.

†† Ib. ix. 31.



from several of their epistles, but partly also from the heathen historians, that the gospel was published and received by great numbers 'in Antioch, where the disciples were first called 'Christians\*,' in Corinth, in Ephesus, and Rome, the then capital of the world, as well as in many inferior cities, and in many countries; and that Christian churches were formed, in most of these places, before the death of the twelve apostles, or even the closing of canonical scripture. Before the destruction of Jerusalem, and consequently in less than forty years after our Saviour's death, his religion was published not only in the Lesser Asia, in Greece, and Italy, but likewise in Scythia, in Æthiopia, in Parthia, in India, and probably in Britain; not only in the most celebrated cities and countries, but also in many of the remote provinces and villages of Europe, Asia, and Africa, the only quarters of this earth then discovered. Like the natural sun, the supernatural Sun 'of righteousness,' darted his light from east to west with the greatest swiftness, and with very signal effect. Like the heralds of nature, the heralds of grace sent 'their sound into all the earth, and their words 'unto the ends of the world†.' And the prophecy of the text was literally fulfilled, because the 'gospel' was really 'preached', according to the usual acceptation of the words, 'in all  
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\* Acts, ii. 26.

† Romans, x. 18.

‘ the world, for a witness unto all nations, before the generation’ in which our Lord lived, had ‘ passed’ away. Clement, a contemporary, and fellow-labourer of the apostles, expressly assures us\*, that ‘ St Paul taught the whole ‘ world righteousness, having preached both in ‘ the East and in the West; and travelled to the ‘ utmost boundaries of the West:’ by which some understand this island of Britain, so highly favoured of heaven, on almost innumerable occasions, and which, we have good reason to believe, was blessed with the gospel, at least, before the end of the apostolic age.

About the end of the first Christian century, the gospel was become a subject of most serious attention to the Roman government, on account of the extent of its publication, the multitudes of its votaries, and the desertion of the Pagan temples, sacrifices, and worship †. Before the second century was half elapsed, ‘ there was no ‘ nation, no sort of men, whether Greeks or ‘ barbarians, no country, however rude and un- ‘ polished, where prayers and thanksgivings,’ (the incense foretold by the prophet Malachi), ‘ were not presented to the Father and Creator ‘ of all things, through the name of the cruci- ‘ fied Jesus †.’ Nor did that century pass without seeing the progress and triumphs of Christi-  
 anity

\* Epist. ad Corinth. i. c. 5.

† Plin. epist. l. 10.

Epist. 197. † Just. martyr. dialog. cum Trypho, p. 341.  
 ed. Lond. 1719.



anity become still more extensive and renowned; for Christians 'filled all places, and many public offices of the Roman empire, left only the temples to the Heathens, were numerous enough to defend themselves, if they had inclined, and would have left the Roman empire much resembling a solitary desert, if they had chosen to retire from it \*.' How directly inconsistent with these, and numerous other irrefragable testimonies, that might have been easily adduced, is the erroneous doctrine of the fewness of Christians, before Christianity acquired a civil establishment? Neither can any thing be more groundless and unreasonable, than to maintain, that such description is but 'the splendid exaggeration, or rash folly of a devout, but careless writer †;' as it would have been nothing less than absolute insanity to have hazarded such a measure; and, as no authenticated contradiction has ever been produced. Still surmounting every possible resistance of persecution of men and of devils, and carrying forward its conquests with equal rapidity and extent, Christianity, in about a century more, and in less than three centuries after the death of Christ, subdued Rome, that had subdued the world, ascended the throne, and became the established religion of the Roman empire. That

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\* Tertull. ad Jud. c. 7.

† History of the decline and fall of the Roman empire, by Edward Gibbon, Esq. vol. 2. p. 304. Dub. Ed. 1777.

the gospel was, in those primitive ages, successful, as well as very widely promulgated, is undeniably evident from the nature of the case, and from the unanimous declarations, not only of all its friends, but also of some of its ablest adversaries. The profession of Christianity could then be assumed only from the purest motives ; being directly subversive of every worldly interest, and often endangering life itself. Even its most \* inquisitive and active persecutors themselves, could then find nothing immoral, but the very contrary, in the manners of Christians ; and all its apologists † bid the most public defiance to any, to produce a single instance of a Christian suffering as a malefactor, while multitudes of Heathens were every day legally punished, and executed for the most atrocious crimes. How much, ah ! how very much has this delightful prospect of the professors of Christianity been altered to the worse in later ages, and particularly in the present one !

For about three hundred years after the civil establishment of the Christian church, it enjoyed, except in a very few instances, peace and security, under the Christian Emperors, and was greatly enlarged, both within and without the Empire. It was, however, gradually so corrupted, as to give occasion for the establishments of its two most active, bloody, and horrible foes ;  
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\* Plin, ubi supra.

† Tertull. apolog. c. 44.



of Popery in the West, and Mahometanism in the East; by the deceptions of imposture, by the violence of the sword, and by criminal compliances with mens worldly interests, and vicious passions. After nearly a thousand years of general and unspeakable darkness, barbarism, corruption, and misery, the reformation from Popery happily took place; that amazing revolution in the history of man, which stands next in order to the establishments of the Jewish and Christian religions, in the evidence of Divine interposition, in grandeur, and in importance; and which, by means of the revival of letters, became itself the blessed aera of the restoration of arts, science, religion, and humanity; though often condemned, and oftener vilified, or not sufficiently honoured by those, who most haughtily boast of that very enlightened liberality and refinement, which, under a benign Providence, they owe to it alone. In the very worst of times, the gospel has been, however, always supported by a few distinguished witnesses, and by its own sacred records. Judaism and Mahometanism have been rather losing than gaining ground for a great while past. Popery is never likely to recover of the apparently mortal wounds that it received from the reformation, and the late general abolition of the Jesuits, unless favoured, as is too much the case at present, by irreligious dissipation, by false policy, and improvident indulgence; while, with its own  
innumerable,

innumerable, hideous corruptions, it carries, whithersoever it goes, all the essential doctrines of Christianity; which may, in a greater or less degree, be affirmed, also, of every other schism and heresy that has dishonoured the Christian name. From the Old Eastern World, the gospel was imported into the New Western one, by those European adventurers who first discovered, and afterwards inhabited it. The various other missions of Europe, as well as the very Honourable Society before which I now appear, and the many earlier and later voyages for discoveries from Pole to Pole, have all contributed somewhat, though, alas! by far too little, towards the universal propagation of the gospel; which, it is very remarkable, after being once established, has not, in one instance, been supplanted by either Paganism or Judaism. All the impediments that the gospel has met, now meets, or can meet with, and all its slow, and sometimes, to man, invisible progress, are foretold by itself, and are, therefore, as clear proofs of its truth and future universality, as its very grandest triumphs: And there is not the smallest probability that any plan can fail of final accomplishment, when its perfect title, and, consequently, certain progress to it, are equally demonstrated by the patronage of its votaries, and the resistance of its foes. Christianity is now widely diffused, in one form or another, in all the four quarters of this earthly ball. It has travelled greatly farther than we have



have any the smallest reason to suspect that it has now to go ; the discovery of another New World being scarcely any longer the object of belief, or even of hope, however much it may be the object of curiosity, or ambition, or covetousness. This most perfect of all religious systems is daily gaining ground, under one shape or another; and its rapid, extended, and continued progress, for nearly eighteen hundred years past, an undeniable fact, is an infallible expostor and evidence of its prophecies presently under review, and, therefore, an infallible pledge and security of its future successful publication to all nations.

IV. This will appear still more clearly, if we duly consider the amazing greatness of the opposition, that the gospel has already conquered. When the Son of God introduced himself, and his religion, into this world, it was wholly possessed by Paganism and Judaism ; and there was no room, no door left, in all appearance, for any new religious establishment. Both Pagans and Jews were then chained and rivetted to their own respective establishments, by all the prejudices of antient custom, of education, example, habit, interest, and dislike, or rather abhorrence, of any other form of religion ; by all the prejudices that could darken the understanding, pervert the judgment, stop the ear, harden the heart, and bid defiance even to any innovation in religious matters. Little, very little, indeed, must

must he know of the history, or of the heart of man, who does not know, that such prejudices are commonly very strong and inveterate, and have, therefore, been but seldom conquered by the best human helps, and most persevering attention. All the prejudices of the human mind may, it is true, be supposed to yield, have actually often yielded, to sentiments and systems very different from what had been formerly embraced, when the competitors are, or have been really, or even but apparently, agreed in material articles. But no such thing is to be found in the case now under discussion. Light and darkness, heat and cold, the most opposite and irreconcilable qualities and substances of Nature, are not more opposite, and irreconcilable than were the prevailing sentiments both of the Gentiles and of the descendants of Abraham, with Christianity, when it first appeared on earth. It is readily admitted; it has been, it is hoped, just now clearly evinced, that a true system of Natural Religion would point out as necessary, would ardently pray for, and rapturously grasp such a dispensation as the gospel contains. But the prevailing natural systems of antiquity were, like the modern ones, the most opposite to the gospel, that even the liveliest imagination can possibly fancy; were the very reverse of it in doctrines, in precepts, and rites. What was the religion of the heathen world at the time of the first appearance of Christianity, but an abominable composition



position of Polytheism, idolatry, and superstition, tending to, approving, and often commanding the practice of the most abandoned impiety, cruelty, and voluptuousness? What is Christianity, but a most perfect system of piety, benevolence, and purity, that teaches a certain method of obtaining, through one Mediator, appointed by God himself, his pardon, his love, and the refining influences of His Holy Spirit, with a blissful immortality; that enjoins very few and simple rites, and enforces the faith and practice of itself, by every suitable evidence and incitement? Gentilism could not possibly make its warmest votaries either holy or happy; but, if every professor of the religion of Jesus becomes not both, it is owing not to any defect in it, but to his having embraced it in appearance only, and not in reality. It was not Gentilism in a reprobated, or even in a declining and enfeebled state, but Gentilism in its highest state of favour with the rich, the powerful, and the learned, as well as with the common people, and in all the strength and splendour that the establishments of the barbarous nations, of Greece and Rome, could give, that was attacked, and overthrown by Christianity, labouring under every worldly difficulty and disadvantage to an extreme degree. Is there any probability that Christianity can ever meet with greater, or even so great opposition? Or that it can ever be weaker, or even so weak?

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The prevailing sentiments of the Jewish tribes were scarcely less hostile to the gospel, upon its first publication, than those of the Gentile nations. The whole Mosaic institution was, indeed, if properly understood and applied, nothing else than the prophetic harbinger, and typical representation of Christianity. But the gross errors of the different sectaries, the false glosses of the rabbies, and the general belief of its perpetual duration, and of the Messiah's coming in great temporal power and dominion, perverted the Jewish establishment into another most rancorous and potent enemy to the gospel; united it in opposition thereto with the Pagan institutions, pre-occupied every remaining house and heart in the whole world, and so gave to their new rival the greatest resistance and triumphs; and, by that means, the most convincing evidences of truth and Divine origin. The rejection of the gospel by the greater part of the descendants of Abraham, is no less palpable a proof of the truth of the prophecies, and, consequently, of the future universal propagation of the gospel, than the favourable reception that it found with the minority of them. Their infidelity, and consequent dispersion, being foretold, both under their own, and the Christian dispensation, present to our senses, to this very moment, a miracle that gathers an accumulating evidence with time, and is, therefore, though not more conclusive,

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five, yet surely more striking than any suddenly passing miracle can possibly be.

Nor were Gentilism and Judaism less watchful and active in their resistance to the gospel, than they were powerful. A whole world, though otherwise divided into two irreconcilable religious parties, was united in most warmly opposing the new religion, by learning, eloquence, laws, persecutions, and, in one word, by every method that could obstruct its rise, or prevent its progress and success. The Jews were, so far as their power extended, as active and cruel as the Heathens; and their combined strength was exerted with wonderful art and obstinacy. By vainly endeavouring to disprove these well attested facts, to undermine historical evidences, the constant friends of revelation, and thereby to prevent their longer subserving its interests, a late learned and elegant writer \* has established them more firmly: For, while he seems to wish to diminish, or destroy all the historical evidences of the greatness of the opposition made by both Jews and Gentiles to the gospel, and the arguments for its truth and Divine authority, thence deduced, he finds himself able only to attempt to explain away, or to apologize for, or to extenuate the ten primitive Roman persecutions, the very worst part of the conduct of some

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\* 15th and 16th chap. of the History of the Decline and Fall of the Roman Empire.

of the most detestable tyrants, that ever lived. He abandons the cause of liberty and of man, and substitutes much conjecture for certainty, plausible alleviation for proofs of innocence, and fine composition for argument.

It was not the visible world of men, but also the invisible world of apostate angels, that resisted the gospel, and was subdued by it. They gave not a few plain, though unwilling, testimonies to the truth of the character, and mission of the Son of God. If oracles were, in any sense, their work, they were deprived of their further aid; and often dispossessed of the bodies, and oftener of the souls of men; their power of doing mischief, and the influence of their dominion, were restrained: ‘The seventy returned again with joy, saying, Lord, even the devils are subject unto us, through thy name. And he said unto them, I beheld Satan, as lightening fall from heaven \*.’ The universal depravity of heart and manners that prevailed among men, when first favoured with the Christian dispensation, raised all the opposition it met with to the highest stage of virulence, strength, and maturity. ‘Both Jews and Gentiles are all under sin: All the world is guilty before God †.’ ‘The carnal mind is enmity against God ‡.’ Difficult as it is to remove ignorance, to correct error, and to subdue prejudice, especially

\* Luke, x. 17. 18. † Rom. iii. 9.—19. ‡ Rom. viii. 7.



cially when of a religious nature, antient, and inveterate, it is still vastly more difficult to reform the temper and conduct, to cure the corruption of the conscience and of the passions, and to restore the soul to moral soundness and vigour. The triumphs that the different dispensations of grace have obtained over the heart of man, are, with the greatest truth and beauty, represented in holy scripture as so many new births and creations. They are, therefore, as demonstrative of a divine power as the external fabric of nature itself; and, though they have been fewer, ah! greatly fewer among the professors of Christianity, than might have been reasonably expected, yet they are the most important and arduous that can possibly attend any religious institution designed for the sons of men, and are still numerous and evident enough to afford a sufficient foundation for the present reasoning; a foundation that time strengthens, that our senses perceive, and that the happy experiences of all the children of God render, to them, indubitable. As often as Christianity has been properly proposed, received, and improved, it has formed the heart to true piety, justice, benevolence, and purity; it has conferred divine love, forgiveness, and aids, and, consequently, the only true happiness that can be enjoyed in time, with the best assurances of a glorious immortality, when time shall be no more. If it is essentially corrupted, abridged, or augmented,

ed, it is no longer Christianity. If it is not properly attended to, and improved, it is, in effect, not promulgated ; and, failing of the best success only when not properly applied, it is truly an infallible medicine. Wherever Christianity prevails, it puts an end to polytheism, idolatry, and human sacrifices, the general practices of Pagan nations, and to all their attending flagitious immoralities and horrors. It civilizes, polishes, and often produces many externally good actions and qualities, even when it is not permitted by infidelity, or by vicious habits and passions, to operate a complete and saving change of character ; and all its unsuccessfulness among its professors, like the resistance made to its promulgation, is as clearly demonstrative of its heavenly origin, and future universality, as its success, because as clearly predicted by its prophetic writers.

As the gospel cannot meet with greater resistance than it has already subdued, so neither can its apparent forces be more feeble than they were for the greater part of the three hundred years that passed, before it obtained a civil establishment. While we, on the one hand, behold earth and hell combined in most active opposition to it, we, on the other hand, behold it published, spreading and triumphing over this very powerful league, in almost every province of the then known world, under the sole visible direction, at first, of a very few unarmed, poor, illiterate,



illiterate, friendless, and simple fishermen, who were, therefore, the only original instruments of all its future acquisitions and glory. Is there the smallest probability that ever the friends or the preachers of the gospel can be again either so few or so weak? Not to admit truth and divine miraculous interposition, as the only possible means of solving such extraordinary and unparalleled appearances, is not so properly infidelity, as the most childish credulity imaginable; is to believe that the grandest and most interesting effects exist either without any cause at all, or, which is the same thing, without any adequate cause; and, if we do admit truth and divine agency as the efficient causes of the propagation of the gospel, we can never doubt of its future universality, even supposing both the strength of the opposition, and the feebleness of the instruments, to be increased to any given, to any possible degree. The wide diffusion of the superstitions of Mahomet and of the church of Rome, of error and heresy, does not invalidate, but confirm all this reasoning; for these events were all predicted in the holy scriptures, and were all forwarded, in a greater or smaller degree, by flattering the prejudices, passions, and wishes of men; by the patronage of the powerful; by force; by art; by the darkness and barbarity of the times, and by very slow and gradual, if not by secret and imperceptible advances; while the promulgation of the gospel was

was attended with just the opposite circumstances, and that to the highest extremity. One cannot, therefore, but be both surprised and pained to hear it more than insinuated, that any train of just reflection on the situation of the world at that time, would lead the intelligent and impartial, 'instead of viewing, with astonishment, the rapid progress of Christianity,' to be 'perhaps surprised, that its success was not 'still more rapid, and still more universal \*.'

If we believe that infinite perfection presides over universal nature, we must consider fatal necessity, and blind chance, as being just what they are, unmeaning words, invented to conceal the ignorance of atheism and infidelity. The wonderful combination of events and circumstances, that so clearly demonstrate the appearance of the gospel to have happened, when its necessity was most evident, and when the world was therefore best prepared for receiving it, were the plain operations of God, its author and establisher, and were as conclusive, though not as astonishing proofs of a peculiar providence engaged in its favour, as miracles themselves. The preceding captivities and dispersions of the Jewish tribes; the known world being almost wholly united under the empire of Rome; the general prevalence of only two languages, the Greek and the Latin; the translation

\* History of the Decline, &c. vol. 2. p. 94.



flation of the Old Testament into Greek, and the publication of the New one in that language; the advanced state of philosophy, general peace, and all those other events and circumstances that proved so subservient to the publication and establishment of the gospel, were equally well calculated to prevent both, if it had been the cause of man and of fraud, and not the cause of God and of truth; for they afforded at once both the best abilities, and the best opportunities for detecting, exposing, and disappointing the imposture. All secondary causes essentially and literally presuppose a first cause, who gives them their existence, their direction, and efficacy; who can annihilate or multiply, enfeeble or invigorate them, as to his infinite mind shall seem wisest and best. If this doctrine could possibly be more evident in any one instance than in another, it must be so in respect of the zeal, the teaching of a future state, the miraculous powers, the pure morals, the union and discipline of the primitive Christians, which have been, particularly of late years \*, set forth to the world, as the secondary causes of the propagation and establishment of Christianity; and whoever means by these, or any other instruments of divine agency, to exclude the divine agent himself, and so to deprive the gospel of the external evidence of truth, heavenly origin and

\* The History of the decline, &c. c. 15. 16.

and universality, which its publication and success present with such irrefragable strength, offers a solution as unaccountable as the event that it is adduced to elucidate ; takes the very point in debate for granted ; is truly the enemy of natural, as well as of revealed religion ; opposes at once the laws of right reasoning and his own avowed principles, and follows a course equally absurd and inconsistent. Can the gospel ever meet with greater resistance than it has already conquered ? Can it ever appear more feeble and forlorn than it has already done ? No, surely ; and therefore its future successful publication to all nations, is the clear dictate of collateral facts, observation, and experience, as well as of the Jewish and its own indubitable prophecies.

V. All this evidence will be still farther illustrated and confirmed, by reviewing the present situation of men and of nations. Deprived of the support of miracles, and aided, for many ages past, only by the peculiar operations of an ordinary providence, the religion of Jesus has still continued to diffuse itself over the earth, more rapidly, or more slowly, agreeably to the dispositions made, and the instruments raised by heaven. Considered, on every side, and in every attitude, the present age has exhibited, and still continues to exhibit, the most favourable combination of circumstances, that ever appeared since miracles ceased, for propagating  
this



this divine religion. The fairest opportunity of promoting this most interesting of all designs invite and press mankind almost every where ; and, if they are despised, or not properly improved, mankind, but especially the Christian part of them, must necessarily bear the blame, in proportion to the favourableness of their situation, and the greatness of their neglect. The schemes of infinite perfection cannot possibly be frustrated in one single instance. If man shall prove too weak, or too wicked, to be the effectual instrument, under an ordinary Providence, of giving the appointed universality to the gospel, and if all other secondary causes should fail in the great attempt, we have as little reason to doubt of the power of working miracles being again bestowed for this purpose, as we have reason to expect it, unless when absolutely necessary.

Though the invaluable art of printing was discovered above three hundred years ago, yet books were, for a long time after that period, scarce, high-priced, and difficult to be procured. The case is now reversed, particularly (thanks to God and to the Reformation !) with regard to the Bible, the most beautiful, authentic, and important, of all compositions ; the sole record of revealed religion, and essentially necessary means of spreading the gospel. This only Divine Book has been already translated into the most extensive of both the dead, and living languages. To add to these translations such

new ones as may be found necessary, and to disperse both with proper attention and activity, ought to be the great care, as it is the certain duty, of Christians, and especially of such societies of them as have piously chosen the propagation of Christian knowledge for their peculiar object, and are furnished by Christian beneficence with funds sufficient for the purpose.

Never were the doctrines of natural and revealed religion so vigorously assaulted, illustrated with so much just criticism and elegance, so generally understood, or defended, in uninspired times, with so much irrefragable reasoning and force, as since about the middle of the last century. Both the inspired and uninspired books of Christian theology are daily carried every where, except into the barbarous and wretched lands of intolerant superstition, often merely as articles of traffic; and, while the merchant thinks of nothing higher than worldly gain, he is made, by the over-ruling direction of God, the undesigning instrument of promulgating the gospel, and winning souls to Christ; it may be, through the whole extent of his commerce, through the greater part of the inhabited world.

The modern nations of Europe, which mostly rose out of the ruins of the antient empire of Rome, present, indeed, no such extended domain, under one sovereign, as formerly: But the want of a political instrument, so immense in itself, and so helpful to the gospel in its infant state, is much more than compensated by that con-



continual intercourse, not only between the different European states themselves, but also between them and all the other quarters of the earth, which civilization, the invention of the sea-compass, and the consequent growth of trade and commerce, have established. The great Western World, containing by far the richest half of this terrestrial globe within its own bosom, has, since the fall of the Roman empire, been not only discovered, but has also, like Asia and Africa, had most of its coasts, and many of its inland parts, brought under the dominion of Christians, and not a few of them planted with colonies of the same character; who enjoy, by this means, the very best opportunities of gradually, if not speedily diffusing our holy religion over even the smallest, the most distant, and savage nations and tribes, and of thereby raising it to universal dominion. But, how seldom, ah! how very seldom, have these happy and inviting opportunities been properly, or even tolerably improved? How often, ah! how very often, have they been entirely neglected, and even sacrificed, with all the interests of the Redeemer's kingdom, and of the immortal souls of men, to the lusts of worldly power, ambition, and covetousness; and that, too, in that very purchase and possession of one part of the human species, by another, which presents one of the most favourable occasions of the contrary, of a wiser and better conduct, of a conduct that would have afforded the only

only plausible apology for such an abominable traffic, and the neglect whereof gives it its highest degree of criminality. If any thing can add to the aggravated guilt of such unchristian and savage behaviour, or to the anguish that it gives to the pious protestant, it is the mournful circumstance of the Church of Rome having far exceeded the Churches of the Reformation in the zeal, in the activity, and expence of making profelytes. Nothing but a proportionally greater ardour and exertion of protestants, in future, can ever obliterate a disgrace, as undeniable as it is ignominious.

Nor do the soft arts of trade, commerce, and peace, afford the only opportunities and means of propagating the gospel of love, and salvation. While nothing can be more inconsistent with this benevolent religion itself, as well as with right reason, than to attempt to spread it by crusades, by inquisitions, by the sword, or by any other mode of violence, it has often, both in former and in later times, gained ground in all the quarters of the globe, and particularly in America, by those unhappy wars which Christians have waged against Christians, and against infidel nations, for reasons merely political. The necessities of the poor, and the mercantile adventures of the rich ; the writings of the unbeliever as well as the Christian ; the speculations of the student, and the travels of the man of curiosity ; peace and war ; in one word, even the



the most opposite characters, circumstances, and employments of nations, tend to promulgate the gospel, and to prove its future universality. This is one of the greatest, one of the plainest lessons of the volume of Providence, as well as of that of grace. Must not that event happen, which, even the powers and situations that are most hostile to one another, and to it, plainly combine to produce ?

While the trade and commerce that have done so much, and, by proper application, would do unspeakably more, for enlarging the kingdom of Christ, receive their birth, support, and growth, from agriculture and mechanics, the fine arts and liberal sciences tend directly to humanize the mind, to form it to the relish, as well as knowledge of morals, and to prepare it for receiving the peculiar doctrines of Christianity. All these promising preparations receive great additional strength from the wise, equitable, and humane political constitutions and laws of civilized nations, that extend their happy influences to social and domestic life ; that directly, whether designedly or not, teach and enforce the capital virtues of the religion of Jesus, and are gradually making their way into the most barbarous and savage countries. The numbers of mankind now living, that have not heard more or less of these refinements, of these civil establishments, and their happy effects, are, we have good reason to believe, but few, compared  
with

with those that have ; and that, induced by imitation, and a sense of interest, two of the most active principles of the human heart, are expressing stronger or weaker desires of becoming possessed of them. Such is the wonderful alliance between the arts, the sciences, sound policy, and the gospel. Such is the natural gradation by which the tutored savage rises, through Divine favour, from little more than the instincts of the brute, first to the reason of a man, and then to the faith of a Christian. The enlarging of the Redeemer's kingdom is neither an impracticable nor an improbable, nor an untried measure. The experiment has been already continued for nearly eighteen hundred years, and has seldom, if ever, failed, when conducted with propriety and perseverance. Every successful trial has enlightened experience with additional skill and encouragement ; and even every failure has afforded an opportunity of discovering its own causes, of avoiding them in future, and, thereby, of proceeding with more security and effect. Transient miracles only are ceased, because they are no longer necessary, because they are superseded by the sufficiency of an ordinary providence, and of ordinary means ; by the complete evidence of a standing revelation, and by the diffusion of the gospel, which is a permanent, a daily, and therefore a most uncontrollable miracle. By putting them in possession of the best opportunities, abilities, and helps, and



and of the clearest evidences of success, the Supreme Director of all plainly tells the men and nations of the present age, that the universality of the gospel is his own eternal design ; that it must therefore take place ; that mankind are the appointed instruments of its execution ; and that we shall be accordingly accountable. That ‘ the gospel shall be’ successfully ‘ preached unto all nations before the end of time ;’ or, in other words, that the text shall receive its full accomplishment, the proposition that I undertook to establish, appears, even in this very imperfect draught, clear as light, and certain as demonstration—from Scriptural prophecies—from the spirit, form, and origin of the gospel itself—from its rapid, extended, and continual progress—from the amazing greatness of the opposition that it has already conquered—and from the present situation of men and nations.

It only remains that, agreeably to the proposed method, I should endeavour to lead this audience to some improvement, suitable, at once, to the important doctrines of this discourse, and to the peculiar views of the present, solemn anniversary.

In the *first* place, the great usefulness and necessity of a supernatural revelation, is ascertained by the hideous state in which the Antediluvian, Patriarchal, Jewish, and Christian dispensations found the world, when they severally entered it. This is not a matter of speculation,  
but

but of historical fact and evidence, which all the powers of infidelity cannot disprove ; which all the arts of scepticism cannot, with any appearance of plausibility, call in question. Unaided reason could never possibly have discovered so much as one of the many useful and necessary doctrines that are peculiar to revealed religion. Even the natural religion and morals, taught by the most enlightened and applauded Gentile philosophers, were set forth only in detached sentences and contradictory systems ; were not attended with either sufficient authority, or any visible degree of effect ; were never received as general rules of faith and manners by one single kingdom, province, city, or family ; and were always mingled with many false, absurd, impious, and immoral positions. The religion of the Gentile nations being the work, not of nature, but of political, priestly, and gainful art, the more that mankind advanced in civilization, policy, science, and arts, they only, as in Egypt, in Greece, and in the Augustine age of Rome, sunk the deeper into polytheism, idolatry, superstition, and licentiousness. We could not, therefore, have expected either greater, or more successful exertions from modern infidels, unless they had been previously indebted to revelation. Both where no revelation has taken place, and where it has been rejected, there has often appeared a tendency to Atheism in one degree and mode, or in another.



ther. First to deny, or neglect the peculiar doctrines of the gospel, then to consider it as only a more refined system of morals, then to refuse its divine origin, and then to embrace Atheism, or, which is much the same, Materialism, in some form, has been no uncommon gradation among professed philosophers, both of former and of present times. We can find perfect religion and morals only in the school of revelation; where a man of plain understanding, and of an upright heart can learn more of God and divine things, in a few weeks, or days, than all the antient and modern Pagans could have ever taught him. 'For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God \*.'

*Secondly*, The divine excellence, and origin of the Jewish and Christian institutions, are facts as plain and incontestible, as their usefulness and necessity. The whole plan of grace is, like that of Nature and Providence, stamped with the most incontestible resemblances of their common heavenly parent. It is exactly such a medicinal dispensation as man needed,

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\* 1. Cor. i. 18.--29.

and as we might suppose that God would grant, if he should ever condescend to pity our wretchedness, and to send us relief and salvation; and its internal evidences are, in every respect, conclusive and complete. The external evidences of Christianity, arising from the verbal testimonies given to its divine author by Heaven, from the miracles performed by himself and his apostles, from the fulfillment of their prophecies, and from its own rapid and successful promulgation, soar also above every objection worthy of notice, and carry the fullest demonstrations of authenticity and truth along with them. The promulgation of the gospel concentrates in one point, the evidence both of miracles and of prophecies. We were hearing just now, that both fallen man, and fallen angels have opposed the gospel institution, with all their virulence and force. It cannot, therefore, have been the production, either of men or of evil spirits, and must have originated from God, or from good spirits under his direction; the only other intelligent beings that we either know, or suppose to exist. Whatever refinement, taste, liberality of sentiment, superior abilities, or love of truth, and of mankind, the adversaries of Christianity may pretend to possess, we thus, alas! clearly see, that they are really the adversaries of truth, of God, of man, and of their own highest intellectual and moral improvements, perfection, and felicity. ‘Beware lest  
‘any



‘ any man spoil you through philosophy, and  
 ‘ vain deceit, after the tradition of men, after  
 ‘ the rudiments of this world, and not after  
 ‘ Christ. For in him dwelleth all the fullness  
 ‘ of the godhead bodily ; and ye are complete  
 ‘ in him, which is the head of all principality  
 ‘ and power \*.’ ‘ Of him are ye in Christ Je-  
 ‘ sus, who of God is made unto us wisdom,  
 ‘ and righteousness, and sanctification, and re-  
 ‘ demption †.’

In the *third* place, Deeply marked with the  
 deformed characters of infidelity, error, and li-  
 centiousness, the only causes of the ruin of men  
 and of nations, the present times loudly call for  
 our best exertions in endeavouring to stop their  
 prevailing course, and to stand forth unshaken in  
 the cause of Christianity ; or, in other words, in  
 the cause of truth, of liberty, of virtue, and of  
 salvation. It is not uncommon now, to see the  
 fine arts, philosophy, science, history, and even  
 the sacred name of ‡ religion itself, pressed into  
 the service of Atheism, infidelity, falsehood,  
 and vice, and ignominiously employed as their  
 patrons, teachers, and vehicles. It must, there-  
 fore, be the peculiar duty of Christians, to have  
 their faith established on those rational and con-  
 clusive evidences, which the gospel presents to  
 the attentive and unprejudiced eye ; and which  
 alone

\* Coloss. ii. 8.—10.

† 1 Cor. i. 30.

‡ Mr Hume's dialogues on natural religion.

alone can, through divine grace, arm us against every surrounding temptation to apostacy, to unbelief, or unsteadfastness. Our faith should not only be the effect of careful research and of rational conviction, but should also be lively, active, and attended with warm devotion, strict justice, extensive benevolence, chaste temperance, and, in one word, with all the virtues and graces that are commanded by the laws, and exemplified in the life of the divine, the only Saviour of sinners. Conducted by these principles, and adorned with these dispositions and manners, we steer the only course by which we can expect, through the blessing of God, to prevent, or cure the prejudices of the Heathen world, of the Jewish tribes, and of baptized infidels; to remove the chief obstacles to the universal propagation of the gospel; to preserve the British empire from destruction; and to ascertain to ourselves, as well as to communicate, through the whole sphere of our influence, temporal, spiritual, and eternal felicity. ‘The name  
 ‘ of God is blasphemed among the Gentiles  
 ‘ through you \*.’ ‘Let your light so shine be-  
 ‘ fore men, that they may see your good works,  
 ‘ and glorify your Father which is in heaven †.’  
 ‘The Father loveth the Son, and hath given all  
 ‘ things into his hand. He that believeth on  
 ‘ the Son hath everlasting life, and he that be-  
 ‘ lieveth

\* Rom. ii. 24.

† Matth. v. 16.



‘ lieveth not the Son shall not see life ; but the  
 ‘ wrath of God abideth on him \*.’ ‘ And, if  
 ‘ the righteous scarcely be saved, where shall the  
 ‘ ungodly and the sinner appear † ?’

*Fourthly*, It necessarily and plainly follows, from what has been said, that, whatever honours and rewards the inventors, improvers, and patrons of the most beneficial human arts and sciences may have been thought worthy of, the author, the publishers, and promoters of the gospel, that is, of the Divine art of virtue, and science of salvation, are still incomparably more deserving of mankind. The most ornamental and useful inventions of men cannot extend their imperfect benefits beyond the scanty limits of time, and of this fleeting life ; but it is the infinitely more important design of the gospel, to do every thing that is consistent with the moral character, and government of God, and with the nature and present state of man, at once to render time as comfortable, and eternity as happy to us, as is possible. Christianity extends its most gracious and active regards, not to a part, but to the whole of our duty, interests, and duration. Of all human institutions, those that are properly devised for giving propagation, establishment, and success, to this most perfect and blissful religious system, are, therefore, the most friendly to man and to society ; are the wisest and

\* John, iii. 35. 36.

† 1 Pet. iv. 18.

and the best. Where necessary, they ought to be immediately formed ; and, where formed already, they ought to be managed with the most disinterested attention, protected with the tenderest care, and cherished with all possible liberality. It is readily acknowledged, that very many, and very great impediments, both of more easy, and of more difficult detection, often obstruct the formation, the continuance, and success, of such truly Christian schemes. Yet, as in the important affairs of life, so still more in these infinitely more important affairs of religion, the prospect of conquerable difficulties should only whet the spirit of active exertion, as they will certainly enhance the joys of future success. Victorious in all its former ages, the gospel is still carrying forward its conquests in the Pagan world, with a more speedy, or a more slow pace. The societies instituted by the chief nations of Europe, for propagating Christianity, have, very frequently, prevented through foresight, avoided through wisdom, or conquered through perseverance, the greatest obstacles that have occurred, or that they have reason to fear in the execution of their great undertaking ; and their success both commands and encourages them to proceed with increasing ardour ; to be augmented and multiplied without delay. Even the most unsuccessful instances themselves, if properly regarded and improved, would, like the wrecks of ships formed into beacons at sea, become the  
very



very best means of detecting the fatal rock, or quick-sand in future, of shewing how to avoid it, and of pointing to safety and success ; with this very favourable difference to the present argument, that the most skilful and active pilot has often perished, or may still perish, with his charge, on the same destructive spot ; while the more early, or more late, the greater or smaller success of those who exert themselves properly in endeavouring to promulgate the gospel, is infallibly certain, because its future universality is so.

It would be highly injurious to the pious and patriotic spirit and exertions of those royal personages of Great Britain, and of their subjects, who, under an auspicious providence, reared, or have directed, or any how benefited the royal corporation, whose cause I now plead ; not to add, that, although it is not one of the richest, it is one of the most excellent of the kind that the world can boast of with truth. Like the gospel that it spreads, it rose from very unpromising beginnings, soon acquired an establishment, and needs only the application of proper means, in dependence on the promised Divine blessing, to give it complete maturity and perfection. Still copying the same heavenly original, this royal and most beneficial institution combines industry, and the civil arts of life, with religion, and the business of immortality ; its views being as perfectly comprehensive as they are advantageous.

Equally

Equally adverse to the devouring monkishness, to the impious idolatry, immorality and superstition, and to the persecuting and faithless spirit of the Romish church, this most honourable and benevolent society have been, for some years past, not to mention its earlier periods, daily training up in their schools from six to seven thousand boys and girls, to be at once industrious citizens, loyal subjects, and good Christians; so that it is impossible to be either one or other of these ourselves, without affording this plan every aid that is in our power; especially as these schools have furnished, and now furnish, amazing multitudes of seamen to our navy, and of soldiers to our army, of very distinguished fidelity, courage, and hardiness. To frustrate the insidious, and too frequently successful arts and activity of Popish emissaries, among the inhabitants of the remote, uncultivated Highlands and islands of this country, and to make them firm Protestants, and faithful subjects, having been the original, and being still the greatest objects of the charters of this invaluable society, it is their chief province to watch against every probable encroachment or hazardous indulgence of the Church of Rome. Nothing, therefore, can more clearly demonstrate their fidelity to their trust, or do more honour to themselves, than their spirited behaviour, when this country lately stood forth, with so great reason, harmony, and success, against a proposed repeal of the statutes, that it had most wisely enacted



nacted in its independent state, and had got ratified for ever, at the happy period of its union with England, in order to prevent the further growth of Popery; and when the National Assembly of this Church, with the greatest unanimity and wisdom, found and declared, that such a ' repeal would be highly inexpedient, dangerous, and prejudicial to the best interests of civil and religious liberty, in this part of the united kingdom.'

By a second order of donations, this truly Christian institution has been enabled to extend its religious attentions, in some small degree, to the Heathen tribes of America; nor is the loss, the suspension, or precarious application of so invaluable a blessing, one of the smallest of the many losses and evils that have been unhappily brought upon our rebellious colonies in that quarter of the world, chiefly, if not solely, by the desire of independence, by the artful address, and threatening terrors of their ambitious and powerful leaders. May they no longer remain in the hands of their only formidable enemies on earth, into which they have so imprudently thrown themselves! May they soon return to a constitutional submission to their parent state, which is, at once, their certain duty, and only probable interest! May they soon regain all the protection, love, and happiness, that Great Britain can bestow! And may the

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honourable managers and benefactors of the Society, whose advocate I now am, thus soon see all British America re-opened to their tutorage, their funds sufficiently increased, and their own and similar endeavours crowned with the best success, in diffusing the gospel of Christ, over a whole inhabited world! By properly directing, or even, in the smallest degree, duly aiding this invaluable institution, men rise to the most distinguished and elevated of all honours; they become, like the prophets, the apostles, and all the other faithful ministers of divine revelation, 'labourers and workers together with God,' in, so far as we know, his most astonishing, and, to mankind, certainly his most merciful and blessed plan; yet 'neither is he that planteth any thing, neither he that watereth, but God, that giveth the increase \*.'

*Lastly*, Can we, my Christian brethren, even thus cursorily survey the great necessity, the full perfection, the bright evidences, the condescending grace of the gospel dispensation, its very early mission into this favoured island, and the deliverances of our forefathers, and of ourselves, from Pagan and from Popish superstition, with all the other blessings of our present civil and religious establishments, without ineffable astonishment, holy rapture, and grateful obedience? Do the vegetable, the animal, the man, universal nature, and the God of nature, and

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of grace himself delight in their own respective likenesses, and in producing them? And shall we Christians stand the single exception to this most natural, and otherwise universal law, and tell the world, by our refusing to contribute, according to our different abilities, towards the propagation of the gospel, that we really care not whether the Highlands and islands, of our own native land, are peopled with Protestants or with Papists, or whether the Pagan nations shall ever produce another convert to Christianity or not? Are we generally very earnest and active in spreading our own opinions on all other subjects? Is every school and professor of human arts and sciences unremittingly endeavouring to excel all others in number of disciples, and in extent of fame? Do the votaries of Mahometanism and of Popery 'compass sea and land to' pervert mankind to their respective absurd and impious superstitions? And shall we, Protestants, only 'stand here idle all the day,' and, by refusing our charity on this solemn occasion, do what we can to prevent converts being made to our own religious faith, to the doctrines of Christianity, and of the reformation? Have any of you, who are in affluent, or in easy circumstances, nothing to spare to any charitable purpose whatever, from the expensive vices, vanities, and amusements, or from the avaricious desires, that have corrupted and enslaved you? Such have at once renounced  
Christianity

Christianity and humanity, with every just pretension to the name either of Christians or of men. Do you bestow all your charities on the bodies of men, without once thinking of their souls, without resolving to improve this opportunity of being beneficent to them also? You, with equal irreligion and absurdity, pay your whole attention to the perishing tabernacle, and utterly neglect its immortal inhabitant. You only regard the most insignificant, and are insensible to the most important interests of your fellow men. You are under the denounced 'wo' of our Lord: 'You shut up the kingdom' of Christ and 'of heaven against men; for you 'neither go in yourselves, neither suffer you 'them that are entering to go in\*.' But, beloved, 'we are persuaded better things of you, 'and things that accompany salvation, though 'we thus speak†.' Do I not see the heart-felt joys of some, who have acted worthily, sparkling in their eyes, the pangs of conscious guilt saddening the countenances of others, and proper resolutions forming in all of this audience? Commanded by the authority, allured by the promises, terrified by the threatenings of God, of Jesus, and of the gospel; animated by duty, by gratitude, by interest, by charity, by every principle and motive that can rouse, refine, and establish the human heart, are we not all now sincerely

\* Matth. xxiii. 13.

† Heb. vi. 9.



sincerely determined, in dependence on divine grace, to exert our utmost abilities in securing to ourselves, and in offering to others, by means of the present, and of every other opportunity, all the complete and immortal felicity and glory of the Redeemer's purchase and kingdom? I willingly cherish the pleasing hopes that we are, and that the generous benefactions of this day shall clearly prove the efficacy of its solemn services, and shall be one happy mean of giving to the dominion of our blessed Lord some new portion of the appointed universality, and success, that it shall certainly acquire, in some future period of time. ' There  
 ' shall be an handful of corn in the earth, upon  
 ' the top of the mountains ; the fruit thereof  
 ' shall shake like Lebanon ; and they of the ci-  
 ' ty shall flourish like the grass of the earth. His  
 ' name shall endure for ever : His name shall  
 ' be continued as long as the sun ; and men  
 ' shall be blessed in him ; all nations shall call  
 ' him blessed. Blessed be the Lord God, the  
 ' God of Israel, who only doth wondrous things ;  
 ' and blessed be his glorious name for ever ; and  
 ' let the whole earth be filled with his glory \*.'  
 Amen, and Amen.

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\* Ps. lxxii. 16.—19.

( 20 )

An ACCOUNT of the PROCEEDINGS of  
the SOCIETY for PROPAGATING CHRIS-  
TIAN KNOWLEDGE in Scotland, from June  
1777 to June 1780.

THE design of this Society is generally well known. A very full and accurate account of its first institution, of its progress and management, was drawn up by the late Mr Belshes, Advocate, and printed *anno* 1774, for the use of the Society, and others concerned. As every person interested in the important design might have access to see that performance, an annual account of its state was not thought so necessary as formerly. But, as there may be some who are anxious to know what attention is bestowed, and what progress has been made, since the last state, subjoined to Principal Campbell's sermon 1777, the following account is offered.

THE chief object of this Society is to propagate Christian Knowledge in the Highlands and Islands of Scotland. The situation of these countries rendered such a design highly necessary. Being thinly inhabited and barren, the parishes, of course, are of great extent, some of them from twenty to thirty computed miles long. They are also, in many places, so much in-



intersected by arms of the sea, by rapid rivers, or ridges of mountains almost impassable, that many thousands are deprived of almost every mean of religious instruction. Multitudes were thus left, either to perish in absolute ignorance, or to become the prey of superstition, by the arts of Popish missionaries, who take the advantage of their destitute situation, to propagate their tenets. It became an object worthy of the attention of Legislature to civilize that country, and an object worthy of every pious mind, to communicate the knowledge of true religion and morality, where ignorance and superstition so greatly abound.

In prosecution of this important design, a number of gentlemen in Edinburgh, about the beginning of this century, solicited subscriptions, in order to raise a fund to be applied to this purpose. By their zeal and activity, they collected such a sum as encouraged them to apply for letters-patent to be erected into a corporation. These they obtained from Queen Ann, and held their first meeting, as an Incorporated Society, in November 1709. When their capital amounted to L. 3700, *anno* 1711, they began to bestow the annual interest to the purpose they had in view. No mean of propagating useful knowledge appeared to them so effectual, as to erect schools for instructing the ignorant, and particularly the rising generation, in reading, and in the principles of religion and morality. In places

places where the inhabitants had access to parochial schools, or where they had funds for establishing them, their aid was not necessary. The attention of the Society was therefore confined solely to those corners where the poor people had no such advantage. Schools were first erected in those parts where they were thought most immediately necessary. As their stock was then small, their number was inconsiderable ; but, by the gradual increase of their capital, they were enabled annually to enlarge it. In the year 1774, the whole stock of the Society had risen to about L. 29,000, the free annual revenue of which produced about L. 1500, with which the Society, after defraying the expence of management, books for the schools, and incidents, were able to maintain above 120 schools, in which were educated no fewer than 5695 boys and girls yearly.

It must give pleasure to every well disposed mind, to reflect that a design, springing from such small beginnings, should, under the good providence of God, so greatly prosper. It is pleasing to think that so great a number, who, in all probability, without such aid, must have perished in ignorance, are now brought to the knowledge of religion and virtue ; and that many will have reason, in a dying hour, to offer their prayers for those whose bountiful hands conferred such invaluable blessings.

It



It is with satisfaction we are able to inform the public, that the affairs of the Society continue to prosper. Their stock has continued to rise, and now amounts to about L. 39,000. Of this there is about L. 30,000 destined solely for the purpose of propagating religion in the Highlands and Islands. Out of this last sum the Society, after defraying the expence of management, &c. at present maintain 180 schools, and educate about 6000 boys and girls.

No material alteration has been made in the method of management. The Society have followed the plan before laid down, and adhered strictly to the original design and spirit of the institution. By the increase of their funds, they have continued to make new erections of schools in those stations where they were most wanted. In some places the schools are ambulatory, that is, at the end of three years, they are removed from one corner of a parish to another, that the benefit of them may be more generally diffused. In other places, they have suppressed schools which they formerly maintained, and that even where they appeared highly necessary. It is proper to give the reasons for the conduct of the Society where such instances occur.

The law obliges the heritors of every parish to provide a salary and house for a parochial school. It was no part of the design of the Society to defray this expence for the heritors; therefore they resolved that they would erect no  
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school, in any parish where there was not a parochial school, or where the parish was not of that extent that one school was found insufficient for instructing the whole children belonging to it; yet the Society found, in several instances, that they had no sooner established a school in such parishes, than the heritors withdrew their salary from the parochial school. As this was defeating the design of the Society, they came to a resolution to suppress every school of theirs where a parochial school was not also maintained. If the poor inhabitants suffer, the heritors, and not the Society, are to be blamed. Farther,

The Society, finding that their funds were narrow, and insufficient for the demands made for schools, were of opinion, that, if they allowed a salary for a schoolmaster, even the poorest places might be at the expence of furnishing a house, a school-house, and fuel for the master. They have therefore made it a condition, that, where application is made for schools, these terms should be complied with. In several instances, however, they have found that the parishioners have not implemented their part of the agreement, and that, by withholding a house and school-house, they have rendered the salary given by the Society of little use. In such cases, they have therefore withdrawn their salary, and removed the master to another place, where



where he might be more useful, and better provided.

Again, as the Society are sensible that it is impossible for them, at so great a distance, to know whether the masters they employ have faithfully discharged their duty, they require that, before their salary to the schoolmaster is paid, there shall be an annual report by the presbytery in whose bounds their school is, sent up to the Society, bearing, that a committee of their number examined the school, and that the rules laid down by the Society are observed. This, in general, has been done ; and the Society, on this occasion, acknowledge with pleasure the attention which has been paid by the presbyteries, and, in particular, the paternal care taken by some ministers of the schools within their parishes. It is with regret they observe, that, in some instances, this has not been complied with. They have been informed, that, in one or two cases, though an examination has been entreated by the schoolmaster, it has been refused. The Society are at a loss how to account for this conduct. They are unwilling to attribute it to the indifference of the clergy to the interests of religion. They suppose rather, that the masters appointed are unfit for their charge, and disagreeable to the ministers in whose bounds they reside. In this case the Society are not to blame. It is impossible for them to know particularly the temper and character of every master they appoint.

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If, from want of information, they have committed any mistake, they are always willing, on proper evidence, to correct it. They also wish that every minister and gentleman acquainted with these remote corners would give them such information as they think may be of use to the Committee of Directors, and it shall be respectfully attended to. But, as they cannot properly carry on the design of the Society without a presbyterial report, they must still adhere to their rule, to pay no salary until a report is sent them, or some sufficient reason assigned for the want of it. Where such a neglect is continued, they think it their duty altogether to suppress the school, whatever the circumstances of the parish may be.

In some places, the Society have suppressed schools, because they were found to be in low countries where they were not so necessary. Where there is population and affluence, and the face of the country less rugged, the inhabitants may have access to parochial schools, or be able of themselves to provide an additional master for their children.

We must, however, observe, that though, for the reasons above assigned, a number of schools have been suppressed, yet a greater number have been erected in their stead, in places where they are found to be no less, or more necessary. This has considerably increased the expence of the society. They have been also obliged to  
augment



augment the salaries of a number of their schoolmasters. They were so small, (some of them being only L. 8 or L. 10 *per annum* ; and, from the poverty of the country, the master having no perquisite), that no man who faithfully discharged his duty could be supposed to support himself and family on what was allowed.

It may be likewise observed, that, for several years past, particularly since the attempt to repeal the penal laws against Papists, Popish emissaries have been more openly active and successful than formerly, in perverting low and ignorant people. The society thought it their duty to do what lay in their power to prevent their progress. To this purpose, they have not only appointed their ablest masters to those stations near which the Papists have seminaries or colleges, but, as the Papists had been at pains to disperse, *gratis*, a number of small books and catechisms in support of their tenets, the society thought it necessary, in order to counteract these, to publish, at their own expence, Ewart's Protestant catechism, and Pool's dialogue between a Popish priest and English Protestant, with a few other pamphlets, which they thought might be most useful to the commonalty. These they have also dispersed and given to their schoolmasters, hoping they will be attended with good effects. It was also observed, that, though there were many of the Highlanders who could

could fluently read the English Bible, yet, through entire ignorance of the English language, hardly understood a word of what [they] read. To remedy this, the New Testament was some time ago translated into Galic by the Reverend Mr Stuart minister of Killin, and published at the expence of the society, which has been of considerable use. With the same view, the Pentateuch is now translating, and will be soon printed. In this work, the society have been much indebted to the Reverend Mr Stuart minister at Luss, who has undertaken the labour of the translation. They likewise acknowledge their obligations to the Reverend Mr Donald M'Queen minister of Sky, for his learned and judicious remarks.

We must farther observe to the public, that, though the funds of the society are considerably increased within these few years, yet they are still inadequate to the chief object they have in view, namely, the propagation of true religion in the remote parts of their own country. Though their whole stock amounts to L. 39,000, yet, of this there is about L. 10,000 destined to separate purposes, which we shall afterwards mention, and which the society are obliged to apply to the ends for which it was bestowed. What remains is insufficient for establishing schools in many places of the Highlands and islands where they are very much wanted. In the account of the society, printed *anno* 1774, there



there are pointed out no less than seventy-eight different stations where schools would be highly useful : From the narrowness of the funds of the society, it is but a small number of them that they have as yet been able to provide. We believe, that there are few purposes to which money can be better bestowed than this now in view. The objects of the society are of the utmost importance ; to infuse into the minds of their countrymen, now in a state of barbarity and ignorance, the great truths of religion and morality ; to teach them loyalty to their sovereign, and love to their country ; and to train up their children in early habits of sobriety, industry, and virtue. The happy effects of this are not confined to any corner of a country, or limited to a certain period of years ; but reach to the most remote parts of the kingdom, and will be felt by generations yet unborn. In the management of the affairs of the society, the directors have endeavoured to acquit themselves, to the best of their judgment, and with the strictest impartiality. On the whole, they flatter themselves, that their conduct has been such as entitles them to approbation.

The managers of the society acknowledge, with pleasure, the donations they have of late received ; and, in justice to the generosity of the benefactors, have adjoined a list of those granted within these three years. They observe, with satisfaction, that, besides the liberal  
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contributions which have been made in many parishes, in consequence of the order of the assembly, that Christians, of different sects and denominations, in this country, have contributed no less liberally to forward the pious design of the society. They have judged, with candour, that our purpose is not to serve any party, but to promote the general interests of religion. In a particular manner, the society desire to offer their best thanks to the members of the corresponding Board, and to those reverend ministers in London who have taken the trouble of preaching an annual sermon; on which occasions, liberal collections have been made\*. The list of donations prior to these will be found in the account of the society, printed 1774, and in the appendix to the Reverend Principal Campbell's sermon, printed 1777. We trust, that the pious benefactors of this society have felt a real satisfaction in what they have done for it, and that they shall obtain a higher reward than the praises of men can confer.

We cannot mention the benefactors of this society, without taking notice of a most material loss it hath lately sustained by the death of two of the worthiest of its members; we mean, the late Reverend Dr M'Queen, and Alexander Belches, Esq; advocate.

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\* See the list of donations subjoined.



The first of these was well known by his long and faithful services in the church. He was distinguished by his extensive literature, and no less by his inflexible integrity and goodness of heart. His virtues rendered him dear to his friends, and esteemed even by those who differed most from him in opinion. His knowledge and judgment enabled him to be highly useful in every society of which he was a member, and particularly in this. He warmly entered into its interests, and took an active share in every part of the management. While we sincerely regret the loss we have suffered, we sensibly feel the want of his assistance.

Mr Belshes was a young gentleman of uncommon piety, distinguished by every liberal and amiable virtue. He very early interested himself in the affairs of the society, and exerted the most unremitting activity and attention in all its concerns. Finding that no distinct account had been given of the rise and progress of the society, or of the state of the Highlands, he was at the utmost pains to collect the best information, and compiled, at no small expence of time and labour, a very distinct and accurate account of whatever related to these subjects. In this he has pointed out the situation and circumstances of those stations where the society schools are established, and likewise most of those places where they are now much wanted. The directors could not have received a more

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valuable present. It was not only of the greatest service to the society at the time of its publication, but is still materially useful in the course of management. There were but few who had abilities for the task, and fewer still who had time or inclination to undertake it. It pleased God to take him away at a very early period of life. His death was a severe stroke, tenderly felt by his relations; it was a real loss to the public, but particularly to this society, to whom he was so eminently useful, and who hoped to have been still farther indebted to him for his services. He is remembered with the highest esteem by every member of it, who wish they had it in their power to offer a tribute to his memory more adequate to his uncommon worth.

While they lament the loss of valuable and useful friends, they humbly trust, that the same good Providence which hath hitherto watched over the interests of the society, will continue to support it : That others will be raised up to attend to its concerns, that the important objects it has in view may not be defeated through any inattention or neglect.

Before we conclude this article, it may be proper to observe, that, at present, the greatest part of the money belonging to the Society is lent on heritable or mortgage bonds, in sums from L. 3000 to L. 4000. This was thought the most eligible method of disposing of it, as in  
this



this way it was best secured, the interest regularly paid, and easily collected. It was suggested, however, to the committee of directors, that some charitable societies in Edinburgh had found the greatest benefit, by laying out their money in landed property, drawing, at present, 20 *per cent.* for their money so bestowed. It was proposed, that, as the price of land is now so low as to afford almost, on the first purchase, 5 *per cent.* for the purchase money, the Society could not employ their money better than by making a purchase of some one large estate. But, upon consulting some of their most respectable members, they found them much against the proposal. They objected, that, though the Society's money was, at present, well secured on heritable bonds, yet they would find it impossible to raise it at this time. Further, that, supposing they could raise the money, and that the price of land was lower than some years ago, when it was extravagantly high, yet still it was much higher than at the time when the beneficial purchases alluded to were made; inasmuch, that the Society could not make a purchase at this time, which, after paying every expence, could yield a revenue equal to that arising from their bonds.

Again, even allowing they could make such a purchase, yet public societies were unfit for the management of landed estates. They must find it difficult and expensive to collect the rent,

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to grant proper leases, or to prevent the frauds of tenants. Further, the expences and demands on the Society are certain, and must be punctually paid, while the return of a landed estate is uncertain, and never can be depended upon at a particular term ; so that, by this plan, we should be in danger of involving the affairs of the Society in disorder, and materially hurting its interests. The committee, sensible of the strength of the arguments on both sides, came to no determination, leaving the proposal to be more maturely considered ; in the mean time, recommending it to the attention of the members of the Society to give their opinions concerning it.

A SECOND object of this Society is the propagation of Christianity in foreign parts. Our first attention is claimed by our own country ; and the proper funds of the Society cannot be applied beyond it. It is natural, however, for a Christian, of liberal views, to extend his compassion to his fellow creatures living in barbarity and darkness, in whatever part of the earth. No foreign country more readily attracted attention than the wilds of America, with which we considered ourselves to be connected, and from which we had frequent opportunities of hearing of many thousands whom the sound of the gospel never reached, and who are still destitute of the means of knowledge. Considerable donations have been made to the Society, which are appointed to be applied solely to this purpose.



purpose. Their proceedings relating to missions in America may be seen at length in their account, printed 1774.

For the satisfaction of the trustees of the late Dr Williams, and of all others concerned, the society lately transmitted to their corresponding board at London, an account, extracted from their records of their subsequent proceedings in this particular. From that account, which is too long to be inserted, it appears, that the society supported their missionaries in America, and transmitted money for that purpose as long as it was lawful or possible for them to do it. None of their four missionaries, Mr Kirkland, Mr Brainard, Mr Butler, and Mr Oacum, have been regularly dismissed from the service; and the society have resolved, that, if it shall be made appear, that all, or any of them, have faithfully executed their office, or offices, during the interruption of the communication between the mother country and the colonies, when the communication is again opened, they will pay their salaries. The accompts of that part of their funds allotted for the support of their missionaries in America, are kept separate, and not applied to any other purpose. If the unhappy differences between Britain and her colonies shall, contrary to their hopes and wishes, continue much longer, the society have it in contemplation to establish missions among the  
Indians,

Indians, in the vicinity of the colonies connected with the mother country.

A THIRD object of this Society is the civilizing of the Highlands, by encouraging industry and manufactures. Industry is subservient to the interests of religion. When a people are idle or slothful, we can hardly expect that any principles will render them virtuous or useful members of the state. As the Society, by their second patent, are empowered to receive money, to be applied to this purpose, considerable sums have been bequeathed solely to this end. Their proceedings respecting this branch of business will be also seen in the printed account.

At present they maintain 20 spinning-schools, to which, besides a salary to a teaching mistress, they give, as occasion requires, a certain number of wheels and reels, the corners of the country where the schools are established being unable to furnish them.

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Donald Carmichael  
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# The Establishment of the Society's Schools for the Year, commencing 1st May 1780.

(For the State of all the Parishes in the Highlands and Islands of Scotland, the Reader is referred to the Account of the Society published in May 1774.)

1. Where the names of Shires, Presbyteries, and Parishes are blank in the following Table, they are understood to lie in the Shire, Parish, &c. named immediately above.
2. Where the name of a Station is blank, the station is not as yet fixed; and, where the name of a Schoolmaster is blank, the schoolmaster is not as yet appointed. In the latter of these cases, where the number of scholars is expressed, it is to be understood of those taught by the former schoolmaster, according to the latest reports.
3. The Schools marked thus \* were appointed to be erected as on the 1st of May 1780, consequently no account of the state of such schools can as yet be given.
4. Those marked thus † were erected previous to the 1st May 1780, but no reports as yet come to hand.

| Shire.    | Presbtery. | Parish. | Station.   | Master.     | Salary. Boys. Girls. Total. |   |    |   |   |    |   |    |
|-----------|------------|---------|------------|-------------|-----------------------------|---|----|---|---|----|---|----|
| Inverness | 1          | Uist    | South Uist | Stonebridge | James Wright                | † | 12 | 0 | 0 | 39 | 9 | 48 |
|           | 2          |         | Aird       |             | Donald Carmichael           | † | 12 | 0 | 0 | 12 | 7 | 19 |

| Shires.   | Presbytery. | Parish.     | Station.        | Master.               | Salary. | Boys. | Girls. | Total. |
|-----------|-------------|-------------|-----------------|-----------------------|---------|-------|--------|--------|
| Inverness | 3 Uist      | Barra       | Borough         | Hugh Dunbar           | 12 0 0  | 34    | 7      | 41     |
| Ross      | 4           | Harris      | St Kilda Island | Alex. M'Leod cat. (1) | 25 0 0  |       |        |        |
|           | 5           |             | Harris Island   | Ang. M'Leod mif. (2)  | 12 0 0  |       |        |        |
|           | 1 Lewis     | Lochs       | Lochs           | John Downie           | 10 0 0  | 12    | 4      | 16     |
|           | 2           | Barvas      | Swainpost       | Hugh Chriffie         | 10 0 0  | 12    | 10     | 22     |
| Inverness | 1 Sky       | Bracadale   | Bracadale       | Neil Beaton cat. (1)  | 14 0 0  |       |        |        |
|           | 2           | Slate       | Kilmore         | John M'Intosh         | 10 0 0  | 14    | 7      | 21     |
|           | 3           | Small Isles | Muck Island     | Hugh M'Dougal         | 12 0 0  | 26    | 4      | 30     |

(1) These two catechists are maintained upon a mortification of L. 444 : 8 : 10 two thirds of a penny, made by the late Alexander M'Leod, Esq; Advocate.—The last mentioned catechist officiates also in the parish of Durnish, in this presbytery, and in the parish of Glenelg, Lochcarron presbytery.

(2) This missionary is maintained by the Society, in consequence of a mortification of L. 333 : 6 : 8 made for that purpose by the late Alexander M'Leod, Esq; Advocate.



| Shires.            | Presbytery. | Parish.      | Station.            | Master.       | Salary.            |    |    | Boys. | Girls. | Total. |    |
|--------------------|-------------|--------------|---------------------|---------------|--------------------|----|----|-------|--------|--------|----|
|                    |             |              |                     |               | £.                 | s. | d. |       |        |        |    |
| Rofs               | 1           | Lochcarron   | Lochbroom           | Little Strath | Farquhard Sinclair | 12 | 0  | 0     | 24     | 4      | 28 |
| Inverness          | 1           | Abertarph    | Boleiskine          | Fort Augustus | John Forbes        | 17 | 0  | 0     | 62     | 12     | 74 |
|                    | 2           | Kilmalie     | Drumfern            |               | Pat. Stewart       | 12 | 0  | 0     | 26     | 2      | 28 |
|                    | 3           | Kilmannivaig | Braes of Lochaber   |               | Daniel Clark       | 10 | 0  | 0     | 36     | 6      | 42 |
|                    | 4           |              | Gargoch             |               | James Robertson    | 10 | 0  | 0     | 9      | 6      | 15 |
|                    | 5           |              | Braeroy *           |               | John Cameron       | 12 | 0  | 0     |        |        |    |
|                    | 6           | Urquhart     | Mickly              |               | Angus Frazer       | 14 | 0  | 0     | 27     | 9      | 36 |
|                    | 7           |              | Glenmorriston *     |               | William Sinclair   | 12 | 0  | 0     |        |        |    |
| Inverness & Argyre | 1           | Mull         | Stronitian          |               | James McLean       | 12 | 10 | 0     | 39     | 5      | 44 |
|                    | 2           | Ardnamurchan | Arifaig             |               | Donald Cameron     | 12 | 0  | 0     | 30     | 12     | 42 |
|                    | 3           |              | Kilmorie            |               | Alexander Stalker  | 10 | 0  | 0     | 41     | 11     | 52 |
|                    | 4           | Kilfinichen  | Island of Icolmkill |               | Robert Colquhoun   | 10 | 0  | 0     | 29     | 6      | 35 |

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Shires. | Presbytery. | Parish. | Station. | Master. | Salary. Boys. Girls. Total.

| Shire.                | Presbytery. | Parish.                                        | Station.       | Master.               | Salary.<br>L. s. d. | Boys. | Girls. | Total. |
|-----------------------|-------------|------------------------------------------------|----------------|-----------------------|---------------------|-------|--------|--------|
| Inverness<br>& Argyre | Mull        | United parishes<br>of Kilmore and<br>Kilninian | Ulva Island    | Charles Taufe         | 10 0 0              | 36    | 1      | 37     |
|                       |             | Torofay                                        | Torofay        | William Stewart + (1) | 6 0 0               |       |        |        |
|                       |             | Morven                                         | Kyle           | Peter Campbell *      | 10 0 0              |       |        |        |
|                       |             | Inverary                                       | Glenary (2)    | Donald M'Farlane      | 5 0 0               | 34    | 6      | 40     |
|                       |             |                                                | Glenfuiray (2) | John Stewart          | 5 0 0               | 19    | 8      | 27     |
| Argyle                | 1           | Kilmartine                                     | Duntroon       | John Campbell         | 9 0 0               | 24    | 5      | 29     |
|                       |             | South Knapdale                                 | Lochgilphhead  | Pat. M'Pherion        | 10 0 0              | 34    | 15     | 49     |
|                       |             | North Knapdale                                 | Doet           | John M'Alpine         | 14 0 0              | 58    | 20     | 78     |
|                       | 2           |                                                |                |                       |                     |       |        |        |
|                       | 3           |                                                |                |                       |                     |       |        |        |
|                       | 4           |                                                |                |                       |                     |       |        |        |
|                       | 5           |                                                |                |                       |                     |       |        |        |

( 60 )

(1) The parish contributes L. 4 additional to this school, besides quarter wages.

(2) His Grace the Duke of Argyre gives L. 4 a year to each of these schools in Inverary parish.



| Shire.          | Presbytery. | Parish.                             | Station.     | Master.                         | Salary. | Boys. | Girls. | Total. |
|-----------------|-------------|-------------------------------------|--------------|---------------------------------|---------|-------|--------|--------|
| Argyle          | 1 Lorne     | Muckern                             | Ardehatten   | Donald Turner                   | 12 0 0  | 38    | 10     | 48     |
|                 | 2           | Kelminver                           | Duachai      | John M <sup>c</sup> Corquhodelc | 10 0 0  | 47    | 15     | 62     |
|                 | 3           | Kilchrenan                          | Dalavech     | James Campbell                  | 9 0 0   | 31    | 10     | 41     |
|                 | 4           | Lefmore and Appin, united parishes. | Glenco       | Patrick M <sup>c</sup> Farlan   | 12 0 0  | 36    | 10     | 46     |
|                 | 5           |                                     | Appin *      | Angus Robertson                 | 10 0 0  |       |        |        |
|                 | 6           | Kilbranden                          | Luing Island | James M <sup>c</sup> Intyre     | 10 0 0  | 76    | 26     | 102    |
|                 | 7           | Glenorchy                           | Auchalader † | Hugh Fletcher (1)               | 6 0 0   | 24    | 6      | 30     |
| Bute and Argyle | 1 Denoon    | Denoon                              | Kerfion      | Peter Crawford                  | 10 0 0  | 34    | 19     | 53     |
|                 | 2           | Lochgailhead                        | Cairndow     | Colin Brown                     | 10 0 0  | 49    | 18     | 67     |

(1) The parish gives L. 4 additional salary to this school, besides quarter wages.

| <i>Shire.</i>      | <i>Presbytery.</i> | <i>Parish.</i>   | <i>Station.</i> | <i>Master.</i>        | <i>Salary.</i> | <i>Boys.</i> | <i>Girls.</i> | <i>Total.</i> |
|--------------------|--------------------|------------------|-----------------|-----------------------|----------------|--------------|---------------|---------------|
| Bute and<br>Argyle | 3                  | Dennoon          | Kerry           | Kenneth Sage          | 10 0 0         | 35           | 17            | 52            |
|                    | 4                  | Strachur         | Dipp            | Robert M'Kirdy        | 9 0 0          | 29           | 9             | 38            |
|                    | 5                  | Rothfay          | Kilmachalmaig   | Duncan Robertson      | 10 0 0         | 20           | 11            | 31            |
|                    | 6                  | Inverchallan     | *               | James Forbes          | 10 0 0         |              |               |               |
|                    | 1                  | Kintyre          | Barr            | Donald Clark          | 8 0 0          | 26           | 9             | 35            |
|                    | 2                  | Kilcalmonel      | Whitehouse      | Niel M'Murphy (1)     | 7 0 0          |              |               | 35            |
|                    | 3                  | Kilbride         | Brodie †        | John M'Wattie         | 10 0 0         |              |               |               |
|                    | 4                  | Jura & Colonsfay | Scalafaisg      | Donald M'Neil         | 10 0 0         | 50           | 3             | 53            |
|                    | 5                  |                  | Jura Island †   | John Frazer           | 10 0 0         |              |               |               |
|                    | 6                  | Skipnefs         | Skipnefs        | Hec. Cruickshanks (2) | 5 0 0          | 28           | 6             | 34            |

(1) Lord Stonefield gives L. 5 additional to this school.

(2) Walter Campbell, Esq; of Shawfield, pays L. 7 : 10 : 0 additional salary to this school.



| Shire.             | Presbytery.   | Parish.        | Station.       | Master.              | Salary. | Boys | Girls | Total. |
|--------------------|---------------|----------------|----------------|----------------------|---------|------|-------|--------|
| Bute and<br>Argyle | 7 Kintyre     | Island of Mlay | Bowmore        | Alexander Rofs       | 10 0 0  | 46   | 8     | 54     |
|                    | 8             |                | Lagavolin †    | Finlay M'Diarmid (1) | 6 0 0   |      |       |        |
| Dumbart.           | 1 Dumbarton   | Lufs           | Muirland       | Duncan Campbell      | 10 0 0  | 61   | 23    | 84     |
|                    | 2             | Buchanan       | Salachy        | Robert M'Lean        | 10 0 0  | 23   | 15    | 38     |
| Perth              | 1 Dumblane    | Balquhiddel    | Lochearnhead   | Alexander M'Farlan   | 10 0 0  | 23   | 14    | 37     |
|                    | 2             | Callendar      | Bridge of Turk | Walter Grahame       | 10 10 0 | 64   | 13    | 77     |
|                    | 1 Auchterard. | Muthil         | Glenroar       | Andrew Buchanan (2)  | 5 0 0   | 53   | 18    | 71     |
|                    | 2             | Comrie         | Glenleadnaig   | Hugh Cameron         | 16 0 0  | 61   | 37    | 98     |
|                    | 3             |                | Glenartney     | Dougal Buchanan (3)  | 5 0 0   | 36   | 17    | 53     |

(1) The parish gives L. 4 additional salary to this school, besides quarter wages.

(2) The Board of Annexed Estates gives L. 5 to this school.

(3) The Board of Annexed Estates gives L. 5 to this school.

| Shire. | Presbytery. | Parish.     | Station.     | Master.             | Salary. | Boys. | Girls. | Total. |
|--------|-------------|-------------|--------------|---------------------|---------|-------|--------|--------|
| Perth  | 1           | Dunkeld     | Kindallachan | Alexander Duff      | 10 0 0  | 66    | 27     | 93     |
|        |             | Moulin      | Glenfernat   | Robert M'Glashan    | 9 0 0   | 14    | 7      | 21     |
|        |             | Killin      | Ardtonaig    | Gilbert Ferguson    | 9 0 0   | 52    | 25     | 77     |
|        |             | Kenmore     | Lawers       | John Ferguson (1)   | 5 0 0   | 41    | 32     | 73     |
|        |             |             | Ardallanaig  | Malc. Campbell (1)  | 5 0 0   | 60    | 27     | 87     |
|        |             |             | Shian        | Duncan M'Gibbon     | 10 0 0  | 67    | 24     | 91     |
|        |             | Dull        | Amelree *    | Duncan Drummond     | 10 0 0  |       |        |        |
|        |             | Kirkmichael | Glenfhee     | Alexander Robertson | 12 0 0  | 40    | 18     | 58     |
|        |             | Dull        | Fofs         | Patrick Stewart     | 10 0 0  | 59    | 8      | 67     |
|        |             | Blair Athol | Auchgoil     | Duncan Ferguson     | 10 0 0  | 45    | 9      | 54     |
|        |             |             | Cluniemore   | Alexander M'Intosh  | 8 0 0   | 44    | 15     | 59     |

(1) The Earl of Braedalbane gives L. 4 additional salary to each of these two schools.



| Shire. | Presbytery. | Parish.        | Station.          | Master.                                            | Salary. | Boys. | Girls. | Total. |
|--------|-------------|----------------|-------------------|----------------------------------------------------|---------|-------|--------|--------|
| Perth  | 12          | Dunkeld        | Kilchonan Rannoch | George Menzies                                     | 10 0 0  | 46    | 22     | 68     |
|        |             | Forcingall     | Roro (1)          | Duncan M'Arthur                                    | 5 0 0   | 38    | 20     | 58     |
|        |             | Weem           | Fordynate         | Donald Fleming                                     | 10 0 0  | 48    | 24     | 72     |
|        |             | Logierait      | Droumor           | Hugh Cuning                                        | 10 0 0  | 41    | 27     | 68     |
|        |             | Little Dunkeld |                   |                                                    |         |       |        |        |
|        |             | Dull           | Grandtully        | Donald Campbell                                    | 10 0 0  | 75    | 41     | 116    |
|        |             | Killin         | Strathfillan      | William Rose (2)                                   | 7 0 0   | 26    | 12     | 38     |
|        |             | Forcingall     | Innervan          | John M'Intyre and Donald M'Gregor as his assistant | 10 0 0  | 42    | 17     | 59     |
|        |             | Alyth          |                   |                                                    |         |       |        |        |
|        |             | Meigle         | Dramfork          | Patrick Rattray                                    | 14 0 0  | 47    | 20     | 67     |
| Forfar | 1           |                |                   |                                                    |         |       |        |        |

(1) The salary given by the Society to the school at this station, is an addition to a mortification of the yearly sum of 100 merks Scots, or L. 5 : 11 : 1 4-12ths Sterling made by the late Mr Alexander Campbell, who was some time ago minister of this parish.

(2) The Earl of Braedalbane gives L. 5 additional salary to this school.

Parish. Station. Master. Salary. Boys. Girls. Total.

| <i>Shire.</i> | <i>Presbytery.</i> | <i>Parish.</i>   | <i>Station.</i> | <i>Master.</i>    | <i>Salary.</i> | <i>Boys.</i> | <i>Girls.</i> | <i>Total.</i> |
|---------------|--------------------|------------------|-----------------|-------------------|----------------|--------------|---------------|---------------|
| Forfar        | 1 Brechin          | Lochlea          | Bridge of Tarf  | William Cook      | 10 0 0         | 20           | 3             | 23            |
| Aberdeen      | 1 Kin. O'Neal      | Glenmuick        | Little Kinord   | Murdoch M'Farlane | 14 0 0         | 49           | 13            | 62            |
|               | 2                  |                  | Ballochan       | George Thomson    | 14 0 0         | 46           | 15            | 61            |
|               | 3                  |                  | Wester Micras   | Peter Taftard     | 12 0 0         | 56           | 19            | 75            |
|               | 4                  | Crathie & Bremea | Allanquaich     | James Fletcher    | 12 0 0         | 58           | 23            | 81            |
|               | 5                  | Migvie & Tarland | Craigylea       | James Grant       | 10 0 0         | 27           | 11            | 38            |
|               | 1 Alford           | Strathdon        | Auchernoch      | William Graffich  | 12 0 0         | 61           | 9             | 70            |
| Banff         | 1 Fordyce          | Fordyce          | Portfey         | M'Farlane (1)     | 5 0 0          | 38           |               | 38            |
|               | 2                  | Rathven          | Thornbank       | James Grant       | 14 0 0         | 48           | 26            | 74            |
|               | 1 Strathbogie      | Ruthven          | Ruthven         | John Dawson       | 14 0 0         | 58           | 16            | 74            |
|               | 2                  | Marnoch          | Abercharder     | Alexander Irvine  | 10 0 0         | 36           | 11            | 47            |

(1) The Countess Dowager of Findlater gives L. 10 additional salary to this school.



| Shires.   | Presbytery. | Parish.     | Station.    | Master.           | Salary.            | Boys | Girls | Total. |    |     |
|-----------|-------------|-------------|-------------|-------------------|--------------------|------|-------|--------|----|-----|
| Banff     | 3           | Strathbogie | Belly       | Auchinabridge     | Pat. Robertson     | 14   | 0     | 114    | 30 | 144 |
|           | 1           | Aberlour    | Inveraven   | Badavochil        | Francis Grant      | 22   | 0     | 58     | 16 | 74  |
|           | 2           |             | Knockando   | Archieiton        | Daniel Cruickshank | 10   | 0     | 27     | 9  | 36  |
|           | 3           |             | Aberlour    | Glenrinich        | John Fleming       | 12   | 0     | 45     | 6  | 51  |
|           | 1           | Abernethy   | Kirkmichael | Ballentom         | Thomas M'Kenzie    | 12   | 0     | 32     | 12 | 44  |
| Inverness | 2           |             | Abernethy   | Brae of Abernethy | David M'Bean       | 9    | 0     | 37     | 8  | 45  |
|           | 3           |             | Alvie       | Glenfessy         | John M'Gregor      | 10   | 0     | 23     | 4  | 27  |
|           | 4           |             | Cromdale    | Grantoun          | Alexander M'Gregor | 10   | 0     | 71     | 25 | 96  |
|           | 5           |             | Duthil      | Dell Rothumrucus  | David M'Callum     | 10   | 0     | 29     | 15 | 44  |
|           | 6           |             |             | Dochearn          | Alexander Harvie   | 9    | 0     | 20     | 8  | 28  |
| Banff     | 1           | Turreff     | King Edward | Newbyth           | Henry M'Hardie     | 5    | 0     | 28     | 10 | 38  |
| Elgin     | 1           | Forres      | Edinkelly   | Culphairn         | John Cumine        | 6    | 0     | 15     | 8  | 23  |

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Shire. Presbytery. Parish. Station. Master. Salary. Boys. Girls. Total.

| <i>Shire.</i> | <i>Presbytery.</i> | <i>Parish.</i> | <i>Station.</i>      | <i>Master.</i>      | <i>Salary.</i> | <i>Boys.</i> | <i>Girls.</i> | <i>Total.</i> |
|---------------|--------------------|----------------|----------------------|---------------------|----------------|--------------|---------------|---------------|
| Elgin         | 2 Forres           | Edinkelly      | Tullidivie           | Peter Cummine       | 10 0 0         | 15           | 5             | 20            |
|               | 3                  | Dyke           | Broom of May         | John M'Kay          | 5 0 0          | 15           | 4             | 19            |
|               | 4                  | Kinlofs        | Findhorn             | Donald Williamson   | 2 0 0          | 23           | 15            | 38            |
| Nairn         | 1 Nairn            | Croy           | Dalroy               | James M'Gregor      | 10 0 0         | 49           | 19            | 68            |
| Inverness     | 1 Inverness        | Inverness      | Raining's school (1) | Robert M'Comie      | 30 0 0         | 122          | 48            | 170           |
|               |                    |                |                      | Alex Frazer assist. | 20 0 0         |              |               |               |
|               |                    |                | Obriachan            | Lauch. M'Lauchlan   | 10 0 0         | 28           | 2             | 30            |
|               |                    | Moy            | Moy                  | Alexander M'Crae    | 13 0 0         | 10           | 16            | 26            |
|               |                    | Dorefs         | Balnain              | John Forbes         | 10 0 0         | 44           | 10            | 54            |
|               |                    | Deviot         | Deviot               | James M'Ewan        | 10 0 0         | 24           |               | 24            |
|               |                    | Kirkhill       | Kirkhill *           | John M'Pherson      | 12 0 0         |              |               |               |

(1) This school was built and endowed upon a mortification of L. 1200 Sterling, made by the late John Raining of Norwich, Esq;



| Shire.    | Presbytery.          | Parish.        | Station.       | Master.            | Salary. | Boys. | Girls. | Total. |
|-----------|----------------------|----------------|----------------|--------------------|---------|-------|--------|--------|
| Inverness | Inverness & Dingwall | Kiltarlary     | Strathgla's *  | Thomas Davidson    | 12 0 0  |       |        |        |
| Ross      | Chanoury             | Kilmuir Wester | Kilmuir Wester | Donald Corbet      | 12 0 0  | 37    | 9      | 46     |
| Cromarty  |                      | Killearnan     | Killearnan     | John Noble         | 12 0 0  | 35    | 5      | 40     |
| Ross      | Dingwall             | Cromarty       | Davidfoun      | James Rose         | 10 0 0  | 33    | 9      | 42     |
|           |                      | Urruheart      | Culbokie       | Duncan M'Phail     | 14 0 0  | 66    | 42     | 108    |
|           |                      | Urray          | Fairburn       | Alexander Grant    | 10 0 0  | 35    | 17     | 52     |
|           |                      | Allness        | Boath          | John M'Intosh      | 9 0 0   | 23    | 26     | 49     |
|           |                      | Fodderty       | Jollie         | John M'Kenzie      | 8 0 0   | 48    | 30     | 78     |
|           |                      | Contin         | Strathgarvie   | Alexander M'Donald | 12 0 0  | 31    | 15     | 46     |
| Tain      | Tain                 | Kincardine     | Auchnach       | William M'Culloch  | 8 0 0   | 24    | 9      | 33     |
|           |                      | Tain           | Inver of Tain  | Donald Ross        | 10 0 0  | 43    | 24     | 67     |

Shire. Presbytery. Parish. Station. Master. Salary. Boys. Girls. Total.

( 001 )

| Shire.     | Presbytery. | Parish.      | Station.       | Master.            | Salary. | Boys. | Girls. | Total. |
|------------|-------------|--------------|----------------|--------------------|---------|-------|--------|--------|
| Sutherland | 1 Tongue    | Farr         | Langdale       | John Robertson (1) | 10 0 0  | 29    | 23     | 52     |
|            | 2           | Diurness     | Strathmore     | William Calder     | 10 0 0  | 13    | 12     | 25     |
|            | 3           | Tongue       | Lettermore     | HeFlor M'Lean      | 10 0 0  | 25    | 6      | 31     |
|            | 4           | Edrachaelish |                | Alexander M'Iver   | 10 0 0  | 21    |        | 21     |
|            | 1 Dornoch   | Criech       | Inverfnean     | John Sutherland    | 9 0 0   | 24    | 4      | 28     |
|            | 2           | Keldonan     | Strathbeg      | John Clark         | 9 0 0   | 19    | 7      | 26     |
|            | 3           | Dornoch      | Skibo          | Alexander M'Intosh | 10 0 0  | 33    | 17     | 50     |
|            | 4           | Lairg        | Lairg          | John M'Laren       | 12 0 0  | 22    | 13     | 35     |
| Caitness   | 1 Caitness  | Wick         | Ulbfther * (2) | Robert M'Kay       | 9 0 0   |       |        |        |
|            | 2           |              | Nofs † (2)     | Donald Craig       | 9 0 0   |       |        | 28     |
|            | 3           |              | Kiefs † (2)    | James Carment      | 12 0 0  |       |        | 46     |

(1) The parishioners pay 40 s. more salary to this school.

(2) These three schools are endowed by the late Mr William Hallowell chaplain to the Charity-workhouse of Edinburgh, and are called *Hallowell's schools*.



| Shire.    | Presbytery.       | Parish.        | Station.       | Master.           | Salary.        | Boys.         | Girls. | Total. |    |
|-----------|-------------------|----------------|----------------|-------------------|----------------|---------------|--------|--------|----|
| Caithness | 4                 | Caithness      | Hallkirk       | Alexander Drydale | 9 0 0          | 35            | 11     | 46     |    |
|           | 5                 | Reay           | Bighoufe       | John M'Kay        | 9 0 0          |               |        | 22     |    |
|           | 6                 | Lathran        | Clyth †        | Francis Tait      | 10 0 0         |               |        |        |    |
|           | Orkney            | 1              | Cairfton       | Haray             | John Saunders  | 12 0 0        | 46     | 14     | 60 |
|           |                   | 2              | Birfay and     | Ingfay            | Thomas Burwick | 4 10 0        | 18     | 16     | 34 |
|           |                   | 3              | Haray          | {                 | William Mowat  | 4 10 0        | 29     | 9      | 38 |
| 4         | Firth & Stonhoufe | Garmifton      | Mitchel Spence |                   | 6 0 0          | 30            | 14     | 44     |    |
| 5         | Walls             | Flota          | John Mowat     |                   | 2 0 0          | 14            | 12     | 26     |    |
| Kirkwall  | 6                 | Evie & Randall | Oback          | Magnus Linklatter | 8 0 0          | 47            | 13     | 60     |    |
|           | 7                 | Dearnfs        | Yarpha         | George Louit      | 10 0 0         | 38            | 11     | 49     |    |
|           | 8                 | N. Idles       | Weftrej        | William Sabiefton | 5 0 0          | 6             | 11     | 17     |    |
|           | Zetland           | 1              | Zetland        | Walls             | Sandnefs       | George Cheyne | 7 0 0  | 32     | 20 |

Shire. | Presbytery. | Parish. | Station. | Master. | † Salary. | Boys. | Girls. | Total.

| <i>Shire.</i> | <i>Presbytery.</i> | <i>Parish.</i> | <i>Station.</i> | <i>Master.</i>    | <i>Salary.</i> | <i>Boys.</i> | <i>Girls.</i> | <i>Total.</i> |
|---------------|--------------------|----------------|-----------------|-------------------|----------------|--------------|---------------|---------------|
| Zetland       | 2 Zetland          | Walls          | Faula Island    | William Henry     | 3 0 0          | 12           | 13            | 25            |
|               | 3                  | Tingwall       | Weisdale        |                   | 6 0 0          |              |               |               |
|               | 4                  | Dunroffness    | Quendale †      | Robert Thomson    | 10 0 0         | 24           | 21            | 45            |
|               | 5                  |                | Fair Isle       | John Irvine       | 7 0 0          | 14           | 5             | 19            |
| Dumfries      | 1 Dumfries         | Traguhair      | Whinnyhill      | William Paterson  | 10 0 0         | 23           | 19            | 42            |
|               | 1 Penpont          | Penpont        | Tynron          | John Thomson (1)  | 22 0 0         | 23           | 5             | 28            |
| Lanark        | 1 Glasgow          |                | Glasgow City    | John M'Kellar (2) | 15 0 0         | 30           | 26            | 56            |

(1) Besides a salary to this school, the Society give annually to the minister and kirk-session of Tynron, for behoof of the poor of the parish, agreeably to the will of the mortification of John Gibson of London, Esq; L. 13 Sterling.

(2) This school erected for the purpose of teaching poor Highlanders and their children.



| Shire.      | Presbytery. | Parish. | Station.          | Master.            | † Salary. | Boys. | Girls. | Total. |
|-------------|-------------|---------|-------------------|--------------------|-----------|-------|--------|--------|
| Edinburgh 1 | Edin. City  |         | Charity-workhouse | Two schools (1)    | † 10 0 0  | 50    | 26     | 76     |
|             |             |         | Edinburgh City    | Alex. M'Gregor (2) | † 15 0 0  | 67    | 10     | 77     |
| 2           |             |         |                   |                    |           |       |        |        |

(1) These two schools are supported upon a mortification made by the late Mr William Hallowell chaplain to said work house.

(2) This for the purpose of teaching poor Highlanders and their children.

# SPINNING-SCHOOLS.

| <i>Shire.</i> | <i>Presbytery.</i> | <i>Parish.</i>  | <i>Station.</i> | <i>Mistress.</i>     | <i>Salary.</i> |
|---------------|--------------------|-----------------|-----------------|----------------------|----------------|
| 1             | Chanonry           | Kilmuir Wester  |                 | Elizabeth M'Conachie | 7 0 0          |
| 2             | Inveraray          | Kilmartin       | Duntroon        | Mary Campbell        | 5 0 0          |
| 3             | Lorn               | Lenmore & Appin |                 | Margaret M'Donald    | 3 0 0          |
| 4             |                    | Kilchrenan      |                 | Katharine Campbell   | 6 0 0          |
| 5             |                    | Kilninver       | Duchai          | Ann M'Kenzie         | 5 0 0          |
| 6             |                    | Muckearn        |                 | Janet Callum         | 3 0 0          |
| 7             | Kintyre            | Kilcalmonel     | Whitehouse      | Ann Campbell         | 5 0 0          |
| 8             |                    | Skipnefs        | Skipnefs        | Jean Cruickshanks    | 6 0 0          |
| 9             | Dumblane           | Callander       | Bridge of Turk  | Katharine Blair      | 6 0 0          |
| 10            | Dunkeld            | Dull            | Shian           | Margaret Campbell    | 5 0 0          |
| 11            | Forres             | Kinlofs         | Findhorn        | Mary Hall            | 12 0 0         |



| Shire. | Presbytery. | Parish.                     | Station.  | Mistress.          | Salary. |
|--------|-------------|-----------------------------|-----------|--------------------|---------|
| 12     | Abernethy   | Rothiemurcus                | Dell      | Katharine Blair    | 4 0 0   |
| 13     | Turreff     | King Edward                 | Newbyth   | Anne Kinnaird      | 8 0 0   |
| 14     | Dingwall    |                             | Fodderty  | Katharine McKenzie | 6 0 0   |
| 15     |             | Urray                       | Fairburn  | Grant              | 4 0 0   |
| 16     | Inverness   |                             | Inverness | Lilias Stevenson   | 5 0 0   |
| 17     | Caithness   | Dunnet                      |           | Lucy Oliphant      | 4 0 0   |
| 18     | Kintyre     | Kilcalmonel and<br>Kilberry | Clachan   | Jean McDonald (1)  | 4 0 0   |
| 19     | Strathbogie | Keith                       | New Miln  | Isobel Kerr        | 6 0 0   |

(1) This Spinning-mistress to have 4 s. for each girl certified to have been taught by her to spin, sew, or knit stockings during this year.

# Schedule of Donations received since the Year 1776.

| Date. | Benefactors.                                                                                                                           | Donations.<br>L. s. d.              |
|-------|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| 1777. | James Ballantyne, Esq; of Kelly, paid by his executors                                                                                 | 20 5 0                              |
|       | John Dickson, Esq; Advocate                                                                                                            | 5 0 0                               |
|       | The Reverend Mr Thomas Whitaker of Leeds                                                                                               | 5 5 0                               |
|       | A Benefactor unknown, per Mr William Galloway                                                                                          | 5 0 0                               |
| 1778. | Ditto                                                                                                                                  | 5 0 0                               |
|       | A Lady, unknown                                                                                                                        | 5 0 0                               |
|       | John Dundas, Esq; of Duddingston, a legacy                                                                                             | 100 0 0                             |
|       | The Hon. Lady Charlotte Erskine                                                                                                        | 5 0 0                               |
|       | The Right Hon. the Earl of Kinnoul                                                                                                     | 10 10 0                             |
|       | Janet Lithgow relict of Jerom. Butter druggist in Edinburgh, burdened with L. 5 annuity to Elizabeth Bowic                             | 100 0 0                             |
|       | Sir Samuel McLellan late provost of Edinburgh (further from effects of)                                                                | 30 13 7 <sup>1</sup> / <sub>2</sub> |
| 1779. | Of fundry donations under L. 5                                                                                                         | 10 10 0                             |
|       | The Right Hon. the Earl of Kinnoul                                                                                                     | 10 10 0                             |
|       | The Rev. Mr Robert Paterson minister of New Spynie, Elgin                                                                              | 100 0 0                             |
|       | The Hon. Lady Charlotte Erskine                                                                                                        | 5 0 0                               |
|       | Donations under L. 5                                                                                                                   | 7 0 7 0                             |
| 1780. | The Right Hon. the Earl of Kinnoul                                                                                                     | 10 10 0                             |
|       | Of the collections made by the society's corresponding board in London, by sermons preached for the society, donations, &c. since 1776 | 322 12 7                            |



The society take this opportunity of acknowledging the following donations, for which they return their best thanks.

|                                                             |            |
|-------------------------------------------------------------|------------|
| 1763. From the associate synod, by the hands of Mr Gibb (1) | L. 50 13 0 |
| 1775. From Mr Patison's congregation, Edinburgh             | 14 0 0     |

(1) This sum collected for Christianizing the American Indians.

N. B. The society have resolved that all donations not specirally appropriated by the donors shall, for the future, be applied to the propagation of Christian knowledge in the Highlands and Islands, in terms of the first patent.

The President, Directors, and Officers of  
the Society for the year 1780.

Thomas Earl of Kinnoul, President of the Society.

*Committee of Directors.*

David Earl of Leven and Melvill, President.  
Rev. Sir Henry Moncrieff-Wellwood, Bart.  
Minister of St Cuthberts.

|                           |                              |
|---------------------------|------------------------------|
| Rev. John Erskine, D. D.  | } Ministers of<br>Edinburgh. |
| Rev. Robert Dick, D. D.   |                              |
| Rev. William Gloag, D. D. |                              |
| Rev. Robert Henry, D. D.  |                              |
| Rev. Mr John Kemp         |                              |
| Rev. John M'Farlan, D. D. |                              |

|                              |                              |
|------------------------------|------------------------------|
| John Dickson, Esq; Advocate. | } Merchants in<br>Edinburgh. |
| Mr William Galloway          |                              |
| Mr Charles Wallace           |                              |

Mr William Gray, Bookseller.  
Mr David Ruffel, Accomptant.  
Mr John Caw, assistant Secretary to the Board  
of Excise, Edinburgh.  
Mr James Gentle, Brewer



( )

*Officers of the Society.*

Alexander Tait, Esq; one of the Principal Clerks  
of Session, Secretary.

John Davidson, Esq; Writer to the Signet, Treasurer.

William Galloway, Esq; merchant in Edinburgh, Comptroller.

Robert Chalmers, Esq; Accomptant-General of  
Excise, Accomptant.

Mr James Forrest, Writer to the Signet, Clerk.

Mr Thomas Boyes and Mr Archibald Lundie,  
Writers in Edinburgh, joint Book-holders,

Mr William Gray, Bookseller.

Alexander Coutts, Beadle.

( )

Annual and other benefactions are received by the following persons.

In Edinburgh, by John Davidsohn, Esq; Writer to the Signet, Treasurer to the Society.

In London, by Thomas Coutts, Esq; Banker in the Strand ;

John M'Intosh, Esq; Stock Exchange, Secretary to the Society ;

William Fuller, Esq; and Son, Bankers, Lombard-street.



( )

## Form of a Bequest or Legacy.

*Item*, I give and bequeath the sum of  
to the Society in Scotland for propagating  
Christian knowledge, to be applied [to the pur-  
poses of the first or second patent, as the donor  
pleases.]—See both patents, p. 54. and 59. of  
the Account of the Society published in May  
1774.

Those who may be pleased to favour this So-  
ciety with bequests or legacies, are intreated to  
express their intention in the very words above  
directed ; and particularly to take care that the  
words, *in Scotland*, be not omitted.

# Form of a Bequest or Legacy.

Now, I give and bequeath the sum of  
to the Society in Scotland for propagating  
Christian knowledge, to be applied to the pur-  
poses of the fund or funds, as the donor  
shall direct. — See form printed by the Society  
the Account of the Society published in 1774.

Those who may be desirous to know the  
style with which bequests of legacies are  
expressed in the instruments in which they are  
directed; may see the words, in the  
4. AP 65



